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UNIVERSITY EDUCATION

H. H. The Maharaja of Mysore, in the course of his address, inaugurating the 7th Quinquennial Conference of the Inter-University Board on the 22nd instant, made the following pregnant observations:

(Continued from last issue.)

Science and Technology are neither of the East nor of the West; they are impersonal and international; their resources conveyed chiefly through the English medium are open to one and all and are most needed by a country like ours which has much leeway to make up and which has to raise the living standards of the people in the near future. While the Federal Language in the days to come can be the official language of the Indian Legislature and Judiciary, of business and commerce and of inter-provincial intercourse, it is suggested that English may be continued as the medium in our universities for a considerable time. Indian languages and literatures should have time to grow up and acquire strength, to enrich themselves, and every facility should be provided to achieve these objects. The price demanded of us in the adoption of the English medium is the creation of an English-speaking and, if I may coin a word, an English-thinking class divorced from the mass of people who will be raised on the regional languages. A bridge has to be built between these classes—a bridge whose work will be inter-communication and mutual understanding. Ultimately English will yield place to our own language and sink to the position of a compulsory language in the university, fulfilling the function of communication between intellectual India and the wider world of science and technology, arts and letters.

No problem at present exercises the minds of all thinking people, university administrators and state governments so much as the problem of discipline, or rather indiscipline, among under-graduates. Boys and girls of to-day are the citizens of tomorrow. The future of the country rests with them directly and rests with their educators indirectly. To make up a university we need buildings and equipment, libraries and laboratories, a competent and contented staff, but these are means towards the education of the individual. The university is created for the student and not *vice-versa* and in the university he should grow up a fully integrated personality, one who is on the way to the fulfilment of the promise that is within him. But the noble purposes of our academic education are frustrated. From many parts of the country come reports of manifestations of indiscipline among undergraduates. The Prime Minister has expressed extreme uneasiness at the kind of training which the students are getting at so much cost to the country with so little benefit to themselves. Instruments forged in the battle for freedom such as strikes, non-co-operation, civil disobedience, damage to property, have been carried over into an era of independence that has already been achieved and freedom that has been won. Students are plastic material in the hands of party bosses and communal leaders and they reproduce in the sacred precincts of the academy civil strife and inter-communal warfare. Strikes and mass demonstrations are not academic methods. Reason and argument, illumination that comes through seeing things steadily and as a whole, a spirit of accommodation and adjustment where differences divide the students and the staff, these are the methods which will make the university an abode of peace and quiet. A cynic might even say, "We sowed the wind in the forties, we reap the whirlwind in the fifties!" Mischief is afoot no doubt but it is not beyond control. Better teaching better corporate life, better hostels, better facilities for sports and recreation, better libraries and laboratories, better staff-student ratio

better welfare activities, better academic standards in study and conduct will achieve a great deal. Our students are our young hope, but indiscipline on the scale on which it is developing will extinguish that hope. Every student should be true to himself and develope an intellectual outlook, a scientific attitude of mind, a temper of social behaviour and a spirit of detachment from the passions of the rustings and the market place.

Higher education in India has gained very limited ends chiefly because it is not informed and inspired by the spirit of our culture, philosophy, and religion. Through the ages the people of India have evolved a system of fundamental values. With us belief and conduct, rites and ceremonies, even authority and dogma are subordinate to the discipline of self-realization which is the fruit of *jnana* to be achieved through the twin process of *swadhyaya* and *pravachana*. Our sages tell us that there is something more in man than is apparent in his ordinary consciousness. Education is therefore realization of the potentialities of each individual in the face of the actual world of men and things. The teacher, worth his salt, assists the process by guidance and inspiration. There appears to be some deterioration in the nation's moral fibre. We are in the grip of greed, selfishness and hatred. Universities ought to be examples in fair dealing, godly behaviour and social responsibility. The University personnel must develop a preference for quality over quantity, cultivate the life of the spirit, and discard the arts of what the Radhakrishnan Commission has called the teacher-politician. The professors can do much to raise the tone of the universities, for theirs is the opportunity to train character, control emotions, build personality by the discipline of body, mind and will. What can hold our society together is Dharma, our inherent and inherited culture which we neglect at our peril. We have to relate the present both with the past and the future, and learn how to live in time as well as in eternity. The Upanishads should be our daily sustenance, and our universities,—both staff and students—should submit themselves to the elevation, the poetry, the ethics, the philosophy and the compelling fascination of the many utterances which lay bare for us the secret and intimate relation of the human soul and the Ultimate Reality. Our universities are shedding all traces of their foreign origin. As they are becoming national, let us breathe into them some of the spirit that stirred in our ancient gurukuls and viharas. Thus we may arrest the serious decline in the philosophic content of our universities. "Suppose", Janaka asks Yajnavalkya, in Satapatha Brahmana, "you had no milk or rice or barley to perform the fire sacrifice, Agnihotra, with what would you sacrifice?"—"With the fruits of trees and whatever herbs there were."—"If there were none?"—"Then with water."—"If there were no water?"—"Then indeed, there would be nothing here, yet, this would be offered, the truth in faith." It is in such a spirit that we should address ourselves to the task of higher education.

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WORK

"Real joy comes not from ease or riches or from the praise of men, but from doing something worth while."

Sir Wilfred Grenfell.

"So much unhappiness, it seems to me, is due to nerves; and bad nerves are the result of having nothing to do, or doing a thing badly, unsuccessfully or incompetently. Of all the unhappy people in the world, the unhappiest are those who have not found something they want to do."

"True happiness comes to him who does his work well, followed by a relaxing and refreshing period of rest. True happiness comes from the right amount of work for the day."

—Lin Yutang, On the Wisdom of America (John Day).

"An hour's industry will do more to produce cheerfulness, suppress evil humours, and retrieve your affairs, than a month's moaning."

—Benjamin Franklin.

"I don't like people who pride themselves on working painfully. If their work was painful, they would better have done something else. Tee delight one takes in one's work is the sign of its fittingness.

—Andre Gide, The Fruits of the Earth.

"When men are rightly occupied, their amusement grows out of their work, as the colour-petals out of a faithful flower."

—John Ruskin.

"Success slips away from you like sand through the fingers, like water through a leaky pail, unless success is held tight by hard work, day by day, night by night, year and year out. Everyone who is not looki forward to going to seed looks forward working harder and harder and more fruitfu as long as he lasts."

—Stuart Sherm

"Work does more than get us a living; gets us our life."

—Henry Fo

"The highest reward for man's toil, is r what he gets for it, but what he becon by it."

—John Rus

THE INTERNATIONAL ACADEMY

Dr. Sir C. P. Ramaswamy Iyer, K.C.I. writes from Calcutta:

"Dear Mr. Josyer,

It gave me profound satisfaction to visit y library and to look over the priceless treasu that you have collected which afford testim to your diligence and fervid appreciation the value and significance of our anci culture. I was also specially gratified to lis to the Vedic recitation that you arranged my benefit. I am hoping to take an ea opportunity to revisit your Academy of S skrit Research.

I am now in Calcutta in connection with work on the Press Commission, and on return I shall be glad to send you a fairly message based upon my remarks at the A demy.

With kind regards, and my best wishes the New Year.

I am,
Yours Sincerely,
C. P. Ramaswamy I

ಶಬ್ದಸಂಶೋಧನೆಗೆ ಸರ್. ಸಿ. ಪಿ. ರವರ ಪುದವಟ್ಟು

ಅಣ್ಣಾಮಲೈ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ವೈಸ್ ಛಾನ್ಸಲರಾದ ಡಾ|| ಸರ್. ಸಿ. ಪಿ. ರಾಮಸ್ವಾಮಿ ಐಯ್ಯರ್ರವರು ಈ ದಿನ ಬೆಳಗ್ಗೆ ಇಲ್ಲಿನ ಅಂತರರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಕೃತ ಅಕಾಡೆಮಿಗೆ ಭೇಟಿ ಕೊಟ್ಟು ಅಲ್ಲಿನ ವಿಶೇಷಕಾರ್ಯಗಳನ್ನು ನೋಡಿ ತಮ್ಮ ಮೆಚ್ಚಿಗೆಯನ್ನೂ ಸಂತೋಷವನ್ನೂ ಸೂಚಿಸಿದರು,

ಅಕಾಡೆಮಿಯ ಡೈರೆಕ್ಟರಾದ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರು ಅವರನ್ನು ಸ್ವಾಗತಿಸಿ, ತಾವು ನಡೆಸುತ್ತಿರುವ ಕೆಲಸಕಾರ್ಯಗಳನ್ನು ವಿವರಿಸಿದರು. ಸಭೆಯಲ್ಲಿದ್ದ ವೈದಿಕ ಬ್ರಾಹ್ಮಣರುಗಳು ಆಶೀರ್ವಚನಗಳನ್ನು ಅರ್ಪಿಸಿ, ಶ್ರೀ ಐಯ್ಯರವರನ್ನು ಹರಿಸಿದರು.

ಡಾ|| ರಾಮಸ್ವಾಮಿ ಅಯ್ಯರವರು ಅನಂತರ ಮಾತನಾಡಿ, ಶ್ರೀ ಜೋಸ್ಯರ್ರವರಿಗೂ ತಮಗೂ ಅನೇಕ ವರ್ಷಗಳಿಂದ ಇರುವ ಸ್ನೇಹ ಸಂಬಂಧವನ್ನೂ ಶ್ರೀಮಾ ಜೋಸ್ಯರವರ ವಿದ್ಯಾಪ್ರೌಢಿಮೆ, ನಿಸ್ವಾರ್ಥಸೇವೆ ಮತ್ತು ದೇಶದ ಸಂಸ್ಕೃತಿಯ ಉದ್ಧಾರಕ್ಕಾಗಿ ಅವರು ಮಾಡುತ್ತಿರುವ ಪ್ರಯತ್ನ ಇವುಗಳನ್ನು ಹೃತ್ಪೂರ್ವಕವಾಗಿ ಹೊಗಳಿದರು.

ಮುಂದುವರಿದು ಸರ್. ಸಿ. ಪಿ. ಯವರು, ಹಿಂದೂ ಸಂಸ್ಕೃತಿಯ ಲಕ್ಷಣ, ಸಂಶೋಧನೆ ಹಾಗೂ ಸತ್ವಾನ್ವೇಷಣೆ ಇವುಗಳ ದೃಷ್ಟಿಯಿಂದ ತಾವೂ ಸಹ ಸಂಸ್ಕೃತಿಯ ಸಂಶೋಧನಾ ಕೇಂದ್ರ ರೂಪಿಸಿರುವ ಅಂಕವನ್ನೂ, ಪ್ಯಾರಿಸ್, ಪೂನಾ, ಇತ್ಯಾದಿ ಪ್ರದೇಶಗಳಲ್ಲಿ ಇದಕ್ಕಾಗಿ ಲಕ್ಷಾಂತರ ರೂಪಾಯಿ ಪುದವಟ್ಟು ಹಾಕಿರುವ ಅಂಶವನ್ನೂ ಸಭೆಗೆ ತಿಳಿಸಿದರು.

ಋಗ್ವೇದಕಾಲದಿಂದ ಈಚಿನ ಪುರಾಣ ಇತಿಹಾಸಗಳ ಕಾಲದವರೆಗೆ ಇರುವ ಪದಸಂಪತ್ತಿನ ಹಾಗೂ ಧ್ಯೇಯದ ಬೆಳವಣಿಗೆಗಳ ಬಗ್ಗೆ ಸಂಶೋಧನೆ ನಡೆಸುವ ಸಲುವಾಗಿ ತಾವು ಈ ರೀತಿ ತಮ್ಮ ಆರ್ಜಿತ ಧನದಿಂದ ಸಂಶೋಧನಾಕಾರ್ಯಕ್ಕೆ ನೆರವಾಗಿರುವರೆಂದೂ ಹೇಳಿದರು.

ಈ ಸಂಶೋಧನ ಕಾರ್ಯಕ್ಕಾಗಿ ತಾವು ಪ್ಯಾರಿಸ್, ಇಟಲಿ ಫ್ರಾಟ್ಸ್‌ಲೆಂಡ್ ಮುಂತಾದ ದೇಶಗಳಲ್ಲಿರುವ ಸಂಸ್ಕೃತಪಂಡಿತರ ಹಾಯು ಪಡೆದಿರುವರೆಂದು ಹೇಳಿದರು.

ಯೇಲ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಸಂಸ್ಕೃತ ಪ್ರಾಧ್ಯಾಪಕರಾದ ಪ್ರೊ. ಗರ್ಟ್ನರ್‌ಯವರು ತಮ್ಮ ಈ ಕಾರ್ಯಕ್ಕೆ ನೆರವಾಗಿದ್ದಾರೆಂದು ಹೇಳಿದರು.

ವಿಜ್ಞಾನ, ಬುದ್ಧಿ, ಮಾಯಾ ಇತ್ಯಾದಿ ಪದಸಂಪತ್ತು ಬೆಳೆದ ಬಗೆಯನ್ನು ಸಂಶೋಧಿಸಿ, ಒಂದು ವಿಶ್ವಕೋಶ ರಚಿಸಬೇಕೆಂಬುದು ತಮ್ಮ ಆಶೆಯೆಂದೂ, ಅದಕ್ಕಾಗಿ, ಭಾರತದ ಮತ್ತು ಪಾಶ್ಚಾತ್ಯರಾಷ್ಟ್ರಗಳ ಸಂಸ್ಕೃತ ವಿದ್ಯಾವಂತರು ತಮಗೆ ನೆರವಾಗಿರುವುದು ಸಂತೋಷದ ಸಂಗತಿಯೆಂದೂ ಹೇಳಿದರು.

ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಮಹಿಮೆ ಅಪಾರವಾದುದೆಂದೂ ಅದರ ಮಹತ್ವ ತಿಳಿಯಬೇಕಾದುದು ಅಗತ್ಯವೆಂದೂ ಈ ದೃಷ್ಟಿಯಿಂದ ಶ್ರೀ ಜೆ ಆರ್. ಜೋಸ್ಯರವರು ಸ್ಥಾಪಿಸಿರುವ ಸಂಸ್ಥೆ ಸಹ ತಮ್ಮ ಸಂಸ್ಥೆಯೊಡನೆ ಸಹಕರಿಸಿ ಕೆಲಸಮಾಡುವುದಾದರೆ ಮಹತ್ಕಾರ್ಯ ಸಾಧನೆಯಾಗುವುದೆಂದೂ ಅಭಿಪಿಸಿದರು.

ಶ್ರೀಮಾ ಜೋಸ್ಯರವರ ಪ್ರಯತ್ನ ಸಫಲವಾಗಿ, ಅವರ ಸಂಸ್ಕೃತ ಕೇಂದ್ರ ಮತ್ತೂ ಪ್ರವರ್ಧಮಾನಕ್ಕೆ ಬರಲೆಂದು ಹಾರೈಸಿದರು."

"ವಿಶ್ವಕರ್ನಾಟಕ" ಪತ್ರಿಕೆಯಿಂದ.

THE TRUMPET

The new arrival had scarcely entered heaven when St. Peter stepped up and presented him with a beautiful golden trumpet.

"But I can't play this instrument," protested the newcomer.

"I never practised while I was on earth."

"I know you didn't," chuckled St. Peter. "That's why you are here!"

BEST ROAD TAKEN AWAY

The farther they went the rougher the going became until the jolting became so severe that the occupants were almost thrown from the car. At last, the passenger in back leaned forward to inquire of the driver, "Are you sure we've taken the best road?"

"I'm sure we havn't," grunted the driver between bumps, "and I'm also pretty sure someone else has,—and a heck of a thing they've left in its place!"

WHAT IS A MAJORITY

"I'm surprised at your stand on public opinion, Senator," cried the average citizen. "Do you mean to say that you ever doubt the wisdom of the majority?"

"But just what is a majority?" questioned the Senator. "In many cases, it is merely a large number of people who get tired of trying to think for themselves and decided it was easier to take over somebody else's opinion!"

PLAIN-SPEAKING

Mr. Mahendrakumar Manav, Vindhya Pradesh Finance Minister, addressing the All-India Postal R.M.S. Conference at Jhansi, bitterly attacked the Central Government and the Congress leaders for their extravagance.

The Minister said: "If the Government wants the people to live a life of austerity, then the Central Government should show the way. Mere grandiloquent sermons to the people as practised by the high-ups would not cut any ice. People wonder why so much of taxpayers' money is being spent over banquets, receptions, bungalows and costly cars.

"If our leaders really wanted the nation to lead a life of austerity, then they must give up luxuries, like cars, bungalows.

"They should emulate the example of Gandhiji, who could receive the highest personages in his hut!

"If our leaders could show the way, the people would follow, and the gulf that separates the Government from the people would disappear."

DREAM ROADS

Bigger and better highways for Britain to fight the rising accident rate? It has been the motorist's dream for years, and he has looked across the Atlantic with envy.

Yet Americans don't think much of their "dream roads." They complain that they *encourage* road accidents. The long, broad high-ways stretching for miles, bare and without relief, can be dangerously dull. And with the modern car that changes gear automatically, maintains any desired speed, and even does most of the steering itself, the driver has almos nothing to do. So he day-dreams and is unprepared for an emergency.

He needs to wake up, say the authorities, so they are going to "mess up" those beautiful wide highways with concrete islands. Dodging them will give the American motorist something to think about!

THIS AMERICA

In America they certainly do most things much faster than anywhere else; according to the latest report there has been an increase of crime there in the last 12 months. Last year there were 1,822,160 major crimes; this year 2,336,000. There was, for instance, one murder every 40·3 minutes, a rape every 29·4 minutes, a robbery every 8·8 minutes, and citizens were assaulted once in every 5·71 minutes.

Every 1·12 minutes a burglary took place, and thefts occurred every 25·6 seconds. One car was stolen every 2·31 minutes. It hardly seems worthwhile owning a car in the States!

Mr. Edgar J. Hoover, Director of the F.B.I., says there are 1·78 police to every 1,000 people, and that last year 63 were killed while on duty.

This year is a record one—not an enviable record—for crimes against the person have increased by 7·2 per eent.

THE BODY

Do you imagine that the human body really has the beautiful symmetry which an artist portrays? Next time you go over a narrow bridge try to walk across it blindfold (but get someone to look out for the traffic). You will find it impossible without colliding with one side or the other.

You could not even walk straight at a tree thirty yards away with closed eyes. This is because the body is really far from symmetrical. Arms and legs differ in strength, and with the heart nearer the left and the liver on the right, the internal equilibrium is disturbed.

Even your face is asymmetrical. Look at it in a mirror. In ninety-six per cent of all people the right half of the face is more developed than the left.

"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಫುಡ್ ಕಮಿಷನರ್.
ಮತ್ತು
ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿ ಯಿಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಅದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ಶೈವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತ ತ, ಇತರ ಸುಧಾರಣೆಗಳು, ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ, ವೀರಶೈವಮತ, ನಿಂಬಾರ್ಕಮತ, ದ್ವೈತಮತ, ರಾಮಾನಂದರ ಪಂಥ, ಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ, ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು, ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಥ್ಸಮಾಜ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯ ಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ದೆಸೆಯಿಂದ ಗಿನ ಮತರಚನೆಯ ಮೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಚೋದನೆ ಪರತೆ. ಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಆವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬–೦–೦.

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view in the "Hindu", Madras:

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NOISE

The grave-faced archæologists of the year A.D. 2953 sat in the projection-room. The bearded leader tapped the keys of an instrument like a small harmonium hung around his neck—and letters, then words glowed in orange lights on a small black screen on his chest. The others looked and read: "In a few minutes we shall see one of the talking films we found in the vault in Hollywood."

One of the others tapped out on his own machine: "I have an idea—that small pocket of savages we found in that New Guinea valley which escaped Hydrogen Bomb War III. They could help us with a thing like this." The leader tapped back: "They could hear the words—but wouldn't understand them. Confound it, it's frustrating to have all this wonderful material, and to be able to learn so little about the past! If they hadn't relied on speech so much ...."

He sighed. But no one heard him. For, like all the citizens of 2953, they had had their ears amputated and the useless ear-drums removed! ....

An imaginary picture of the future in 1,000 years' time? Very likely—and one that the great scientist, Thomas Edison, foretold shortly before his death. The man of the future, he prophesied, would be forced to communicate by means of little electrical machines—he would be deaf because of too much noise!

What scientists will agree with Thomas Edison is this—that we hear far too much noise and that noise is harmful both to health and to efficiency. Sudden and intermittent noises, continued over a long period of time, strike such a great number of blows on the auditary nerve that the delicate mechanism of the ear is eventually injured, if not destroyed. Doctors have found, for example, that New York taxi drivers often become hard of hearing.

Scientists have a method of measuring noise, in units called decibels. A jet 'plane makes 150 decibels at close distance; a propeller-driven 'plane, 110; an express train makes a noise of about 90 decibels: a chattering pneumatic drill about 75. At the other extreme, a rustle of leaves (or a whisper) makes 10.

A noise of 50 decibels or over, if sustained, affects our efficiency in our jobs and upsets the nervous system.

What this means to you is brought home by this fact: the the noise of a busy street exceeds 50 decibels, so does the noise in most busy commertial offices where adding machines and typewriters are clattering.

Perhaps you are saying that we grow accustomed to noise and do not notice it? Well the fact is that on the world's busiest street corner—Sixth Avenue and Thirty-Fourth Street in New York—the intensity of the noise is enough to make the average person two-thirds deaf while he is there! Our own Piccadilly creates enough noise to make the average person one-qurter deaf!

The hard truth is that we can never get accustomed to noise. Even though we become comparatively unconscious of it, the physical injury and the nervous strain continue. A bedlam of sound makes concentration harder and increases nervous fatigue. The final outcome of this recurring shock is often a form of neurasthenia.

In premitive times noise often gave warning of danger, and even now the nervous system resounds to noise with a fear reaction.

Doctors say that every sound that is registered in the brain affects your body. And scientists have found that the noise of a passing taxi-cab raises the blood pressure of a sleeper, while the gentle noise of someone

creeping past him increases his muscle tension almost to waking point!

The effect on you, so far as noise is concerned, is like the frog that can be boiled alive if the temperature of the water is slowly raised to boiling point. This is the phenomenon of sensory adaptation, or dulling. The sensitive nerve terminals in our ears become dulled in like fashion so that we do not think we mind the noise even though it is harming us.

The effect on typists in a noisy office is that they use up 25 per cent. more energy than when there is quiet. When office noises are reduced they are 15 per cent. more efficient.

Noise, says a doctor, produces a sort of peace-time shell-shock. "It breeds restlessness, urges activity, fosters the patronage of the theatre and the amusement parks, and even serves as a tonic to ambition. But this normal effort to increase accomplishment is ade at too heavy a cost."

Even rats can't stand noise. An experient showed that quiet country rats ate least d yet were in splendid physical condition, hile the city rats were always on edge, ate a t but failed to digest their food properly. lore important still, the litters of city rats ere smaller and a third of each was born ead!

The question is: How to reduce noise? In ew York they've started to tackle the proem of noise from trams and overhead railays by insulating the rails, and even the dio stations try to co-operate in some districts by asking listeners to turn down the volume at 10-30 p.m.

A loose, badly-serviced lorry gives out five times as much noise as one in good condition —and the noise experts maintain that legislation should be passed denying them the use of the highways and by-ways.

Some London authorities are testing the use of garbage tins that are silent and do not rattle. One dairy company equips its milkmen with rubber boots and sets the bottles in rubber-cushioned trays!

Something should be done about factory whistles. Train whistles, too, are hard on the nerves of those who live near railway lines.

Your houses of to-morrow will be almost free from noise. This will be brought about by sound-proof walls and by the use of window devices to trap sound.

Yet the fight against noise is by no means a new-fangled notion. The Greeks banned noise in their cities. In Sybaris, founded in Southern Italy in 720 B C., before the Roman Empire, they zoned its various areas and forbade industrial din.

They realized even then that man had to destroy noise or it would destroy him!

J. T.

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Life of Saint Anantarya. in English and Hindi.	1—0—0.

The Rationalist

PEACE

Throughout history, the voices of men of goodwill have been lifted in unity to proclaim peace—the peace of human brotherhood, dignity, and freedom.

Have goodwill to all that lives. Let all unkindness die and greed and wealth. Do right, and you are recompensed. Do wrong, you also pay. Love all and you are saved!

Gautama Buddha.

A man shoul not hate any living creature. Let him be friendly and compassionate to all.

The Bhagavad Gita.

Blessed are the meek; for they shall inherit the earth.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the peacemakers! for they shall be called the children of God.

Jesus of Nazareth.

Our duty is to seek the path of goodness, kindness, upright conduct, and charity, to grasp at no advantage from a brother's need, to stand by the word that is pledged, to bear true witness, and to remove all cause of misunderstandings in our dealings as between men and man.

THE KORAN.

When one by force subdues men, they do not submit to him in heart. They submit because their strength is not adequate to resist. When one subdues man by virtue, in their hearts' core they are pleased, and sincerely submit.

If you adorn yourself with the highest virtue the world will follow you.

Confucius

And he shall judge among the nations, and shall rebuke many people: and they shal beat their swords into plow-shares, and their spears into pruning hooks; nation shall not lift up sword agains nation, neither shall they learn war any more.

The Prophet Isaiah.

When all the people in the world love one another, then the strong will not overpower the weak, the many will not oppress the few, the wealthy will not mock the poor, the honoured will not disdain the humble, and the cunning will not deceive the simple. And it is all due to mutual love that calamities, strifes, complaints, and hatred are prevented from arising.

The Prophet Mo-Ti.

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in .... to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

Abraham Lincoln.

We are all subject to the same weakness, and are children of one and the same Father; and as such the divine powers within us are infinite. To injure a single human being is to injure those divine powers within us, and thus the harm reaches not only that one human being, but with him the whole world.

Mahatma Gandhi.

U.S.I.S.

HER VIEW-POINT

A visitor to the poor-house stopped to try to cheer a frail, old lady.

"Thank you, madam, for your kind intentions," said the forlorn old pauper brightly, "but I really have a great deal to be thankful for. I have just two teeth left, and they happen to be opposite each other."

JUSTICE

Shortly after he had made his mark in the infant movie industry, film pioneer Carl Laemmle engaged in a bigger fight with the motion-picture trust. After months of legal debate, the case came before the U.S. Supreme Court. Laemmle was out of town the day the decision was handed down. The court decided in his favour.

Elated, his lawyer wired him: "Justice has triumphed!"

Laemmle promptly wired back: "Appeal at once."

A TIP TO C. R.

Having had some trouble with hecklers the temperance lecturer hired a prize fighter to keep order at the meeting.

"Now, my friends," the lecturer was ranting, "when we get home weary and spent from our labours, for what do we long to bring cheer to hearts and a song to our lips and lighten our burdens?"

As he paused for effect, the pug stepped up and announced, "And the first mug what 's 'a drink,' gets thrown out on his ear!"

THE SCIENTIFIC WAY

The absent-minded professor noticed an upturned jam jar on his bench, "My goodness," he exclaimed, "this is a strange jar, it has no top!"

And on reversing it he was even more amazed to find that it had no bottom either!

THE READY SCIENTIST

A well-known scientist was on a lecture tour, and when he had finished his speech he customarily asked the audience to put him any questions they cared to have answered. One night an old lady raised her hand and inquired:

"I have wondered, but nobody has ever been able to tell me—why do wet tea leaves kill cockroaches?"

The scientist was at a loss, but refused to give his audience the satisfaction of admitting it.

"Why, madam," he said, "when a cockroach comes upon a wet tea leaf, he says to himself, 'My goodness, here's a blanket,' and curls up in it, catches pneumonia and dies!"

MODERN LABOUR

The plumber was a mild sort of man, but he could not get away from the fact that his assistant was terribly lazy. For a long time he said nothing, but at last he could contain himself no longer. "For goodness sake, Bill, you get on my nerves standing there with both hands in your pockets. Er—please take one of them out!"

SMOKING

D'you smoke? If so, you'll be interested in news of the heaviest smoker in the world. It's a machine in a Glasgow hospital laboratory.

It gets through 100 cigarettes an hour, ten at a time! It does all this puffing in connection with an experiment being conducted by a doctor who abandoned smoking twenty years ago.

He hopes the machine will ultimately tell him all about smoking and its effect on smokers. The machine collects solid materials from the smoke and these are now being carefully analysed with the ash and stubs.

About nine thousand cigarettes have already been smoked by the machine. A girl "feeds" them to it, lighting them at a gas burner.

BEWARE OF O.H.M.S.

How we dislike opening envelopes marked O.H.M.S.! Their contents have cost us dear and it is nice to think that even great men feel the same. Many years ago Joseph Conrad received a long blue official envelope marked, On His Majesty's Service. It contained a letter from the Prime Minister asking the famous author if he would accept a knighthood. But Conrad didn't like opening it and it lay so long on his desk that the P.M. sent a messenger from Downing Street to inquire what had happened.

"Oh," said the relieved Conrad, "that envelope! I didn't open it. I thought it was about income tax!"

THE SON'S ROYALTY

We wonder how many school-boys strike as lucky as did Nelson Doubleday, head of th publishing house of Doubleday, Doran New York.

When he was six years old he read som animal stories by Kipling, so sat down an addressed a letter, "Dear Uncle Rud," whic he sent to England. He said he would like know how the elephant got its trunk, th leopard its spots and the rhino its skin. H ended by adding, "if the stories are goo enough, my father will make a book of them.

So Kipling wrote "Just So Stories," whic sold more than a million copies in the Unite States alone.

And when young Doubleday went to h father and said "I gave you a good idea; ought to have a royalty," his father agree So on every copy Nelson Doubleday got and stil gets—one cent!

THE WOMEN'S ORGANISATION

The committee of a North Carolin women's organization decided that the be way to celebrate a forthcoming anniversa was to hold an all-night party and sing-son So tickets of invitation were duly printed.

But when they were delivered to the secr tary, she was shocked to discover that printer's error made them read: "All nig sinning."

The tickets were hastily withdrawn!

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PURE LUCK

Some people just can't help winning. A lawyer in Bilbao, Spain, for example, writes *Reveille*, recently won a total of £45,000 in three successive national lotteries without even buying a ticket himself.

He leaves the selection to his brother-in-law who has been trying in vain for years to win something for himself but can only produce winners for his relation!

John Archie Johnson, an American carpenter working in Marrakech, French Morocco, has just been barred for the rest of his life from entering the local casino for winning £5,000 during the last three months.

He wins every time he gambles and the casino management had to take this drastic step in self defence when they had to keep dipping into funds set aside for improvements and extensions to the casino to pay Mr. Johnson his winnings.

Nor is he the only man to gain a reputation for consistent good luck. Charles de Ville Wells, on whose amazing luck the famous song, "The Man who Broke The Bank at Monte Carlo" was based was perhaps the outstanding case.

In 1892, using an original stake of £60, he won £300, £3,500 and £2,000 in successive sessions at the tables.

Then his winnings soared to £22,000, and his next sequences not only brought him £16,000 but broke the bank and earned him undying fame!

Incidentally, that fact is not quite so shattering to the casino as it sounds. The bank is broken when all money in the croupier's hands is won by a gambler, but fresh supplies are quickly brought from reserve.

For a while, he was winning £8,000 a day and in one memorable week scooped £140,000, and breaking the bank became a habit.

Eventually, having collected a substantial fortune at the tables, he got tired of winning and decided to leave. As a last gesture he threw some money to a croupier.

Some fell on the table to win him £6,00 when he was not even gambling!

Almost as lucky was Mr. J. B. Bryan, rich American who came to England to se the Grand National about 25 years ago.

A daily sweep was held during the Atlanti crossing on the ship's daily run and he wo every one, a total of £1,500. Then he wen to Sandown races and backed every winne before going to Aintree. There he decided t back Quite Calm, but put his money on Forbi in error. It won!

One man who always had faith in his abilit to win even when he was destitute was Edwar Gaines, a once well-known book-maker. On morning, after an unlucky streak, he wa left with twopence-half-penny but he cheer fully offered to toss a friend for it.

He won and continued playing "heads o tails?" until he had won £10. That wa sufficient for a day at the races, and true t form, he backed every winner on the card an returned to his hotel richer by £6,000!

One man, not too well-known in the annal of gambling but nevertheless extremely lucky was Jack Laufman, of Hobart, Tasmania About Christmas, 1923, he was taking a stro when a man on a passing tramcar flung some thing at him.

It was a tin with a lighted fuse danglin from it and Kaufman stamped on it, extin guished it and reported the incident to th police.

To his horror he learned that he had narrowl escaped being blown to fragments by a galig nite bomb. The policeman who told hi remarked that anyone so luckily should buy ticket in the Sydney Metropolitan Handicap

Convinced now that he was lucky Kaufma took the advice and drew a horse named Si Andrew.

Even when he was offered £100 for a hal share in his ticket he knew he was going t win. He was right. Sir Andrew came in firs and he won £4,300!

THE ITALIANS

Most Britons like to think they are a pretty ıard-working lot of people, and some of them ıave a rooted belief that people of other coun-ries, especially the Italians, are habitually azy.

A Briton, who has been studying business ınd labour conditions in Italy, has, however, eturned with some facts that would seem to ive the lie to the popular misconception.

"The average Italian city-dwellers perform more jobs than their British counterparts," he avers.

"More than 2,300,000 Italians each get two pay pockets—one for working in the day, and one for working at night! Many of them are not content with two jobs.

"I know of one who does a white-collar job during the day, helps at a scooter-servic-ing station in the evening, and still finds time to decorate ceramics after his supper! Naturally he gets paid for all three occupa-tions."

In the realm of sports, too, the 'Italians are lazy" myth is refuted. No Italian, it is true, has yet beaten American Mol Patton's world record of 9·3 seconds for the 100 yards, but, then, neither has anyone else!

But Italians, Fausto Coppi (cyclist) and Alberto Yscari (motor ace) are world cham-pions. Guiseppe Dordoni is the Olympic marathon-walk champion. All three, in their respective spheres, know how to take, and keep, the lead over the'r rivals.

The British observer states, "Most Italians in these times work very hard. They have to. The high cost of living makes it necessary for them to have spare-time tasks, in addition to full time jobs.

"In an age of speed, few Italians have sufficient cash for new motor cars. So out come those tiny two-wheeled scooters. You see them everywhere. They are usually ridden by people dashing from one job to another!"

Comment by an Italian business man: "I know people who have never been to Italy have the idea we are lazy. But Italians are usually too busy to worry about what other people think of them!"

A. I. R. MYSORE

The All-India Radio, Mysore, have sche-duled to broadcast a series of talks in English on the celebrated kavyas of Kalidasa. Sri G. R. Josyer has been invited to broadcast on "Raghuvamsa" on the 20th inst. at 9-15. p.m.

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

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The Rationalist

A SPURIOUS DIAMOND

The Professor of History in Maharaja's College, Mysore, seems to be a very good gentleman; otherwise, it is difficult to say why he has acquiesced in a proposal for the celebration of the so-called "Diamond Jubilee" of the College Historical Association.

It is true he was not in the History department for nearly thirteen or fourteen years and could not know what really happened in that long period. But all who were teachers and students in 1938 or 1939 do remember that this identical jubilee was celebrated that year with 'Prince Jayachamarajendra Wodiyar' in the chair. The Prince contributed Rs. 100 towards the expenses and gave an account of his impressions of Japan, from a visit to which he had just returned.

Dr. M. H. Krishna wanted to celebrate the function on a grand scale and to commemorate the event suitably. But the Vice-Chancellor prevented this on the ground that the Centenary celebrations of the College were in the course of preparation and the Diamond Jubilee commemoration would be merged in those of the Centenary. This was done accordingly; the Professor ought to know the details of this.

If the present Professor has discovered a new date of the foundation of the Historical Association, which would warrant a fresh celebration of its Diamond Jubilee, the public are entitled to know the clear evidence for it. If it is merely the teaching of History in the College which has called for its Diamond Jubilee, the first lesson in History was taught in the institution in 1841!

FIRST AID

To Dr. Byron Polk Stookey, Manhattan brain and spinal cord specialist, has come many a case of paralysis rendered incurable by ignorant handling of the patient at the scene of an accident. He has given advice not included in any first-aid manual:

First, "never lift the head of an injured person until he has told you whether he can move his legs or hands. If he cannot move his legs, his back is broken. If he cannot move his hands, his neck is broken. In both cases, the spinal cord is injured. If you lift his head to give him a drink of water, or fold him up to carry him, you inevitably grind the spinal cord between the parts of the broken vertebræ and destroy any useful remnant of the cord which may have escaped injury in the original accident."

When the back is broken, "gently roll the victim on to a blanket so that he rests face downwards. When the blanket is lifted, the victim's back sags, thus removing pressure from the spinal cord."

When the neck is broken, "gently roll the victim on to a plank so that he rests face upwards, and under no circumstances with the head tilted forward. This is the best position to prevent movement of the fractured cervical vertebræ."

If the victim must be carried by hand, four first-aiders "should form a team—one at the victim's head, another at his feet, the others at each hip. While those at the hip lift and carry, the others gently pull and carry. The traction at feet and head holds the vertebræ apart and prevents them grinding against the injured cord."

When the victim is unconscious, "handle him as though his neck or back were broken."

BLOT ON THE UNIVERSITY

Sir,

In the speech delivered by His Highness Sri Jayachamarajendra Wodiyar Bahadur, G.C.B., G.C.S.I., Maharaja of Mysore, and Raja Pramukh, on the occasion of the Inauguration of the Seventh Quinquenial Inter-Universities Conference in the Crawford Hall, Mysore, in the capacity of the Chancellor of the Mysore University, on Tuesday, 22nd December, 1953, His Highness has incidentally referred to the gradual deterioration in standards of academic teaching, examinations, research and discipline, in Indian Universities, which 'are low and are threatening to go lower still.' It is a sorry fact to note that 'an average graduate of an Indian University is not much better than a matriculate of a British University.'

Coming to the state of affairs in the Mysore University in particular, any dispassionate and impartial educationist cannot help remarking with regret that things are going from bad to worse, nearer at home than elsewhere, —the University of Mysore having descended to a level of degradation—far worse than that of any other sister University in India. The causes for this disheartening state of affairs in the Mysore University are not far to seek, and are very well-known to the Honourable Members of the Mysore State Cabinet. More than quarter of a century ago, the Mysore University had the good fortune of being adorned by such eminent scholars as Dr. S. Radhakrishnan, Dr. Radha Kumud Mukherjea Dr. E. P. Metcalfe, Professor K. T. Shah, as Professors, compared to whom the present incumbents in their places pale into insignificance. When that great educationist, the late Dr. Brajendra Nath Seal, remarkable for his encyclopaediac knowledge in all subjects of the world, was the Vice-Chancellor of the Mysore University, the University had high academic reputation, recognition, and discipline, which are all conspicuous by their absence at present. Until Dr. Seal laid down his exalted office as Vice-Chancellor of the Mysore University, he took scrupulous care to see that communalism and nepotism were both beyond the pale of the University, and insisted upon intrinsic merit and efficiency alone to be the criteria for University appointments, and promotions. But, nowadays, it is a well-known, but regrettable fact—almost a street gossip as it were—that intrinsic brilliance and treatment have absolutely no place and encouragement in the Mysore University, in as much as the appointments of Professors, Assistant Professors, Lecturers—as well as their promotions from the lower to the higher cadre are all being made purely on communal grounds.

Another heart-rending and deplorable feature of the Mysore University, which cannot be kept in disguise any longer by its sneaky authorities is that a section of the University Staff, consisting as it does of a group of earnest and efficient Senior Lecturers, who have put in 25 years and more of strenuous service in the University, and who are, in reality, the pillars of the institutions in which they are working, are all downtrodden, —having been superseded in most cases, by their students, and in a few cases by their students' students, who have put in hardly 3 or 4 years of service, on purely communal considerations. Assistant Professorships are denied to these Senior Lecturers, either because they belong to a particular community or because they are not the favourites of the partial authorities in power. This is really a sinister state of affairs, and has, perhaps, no parallel in any other University in India, and is legally speaking, strictly against the Section 311, of the Constitution of India Act. Hence, this must be condemned and set right immediately by the authorities

f the Mysore University and Mysore Governnent, in the best interests of the State, lest may give room for legal complications—if ot in the interests of the Senior Lecturers eferred to themselves, who may, after all, each their super-annuation period very iortly. The late Sri M. Venkatakrishnayya, great educationist of the Mysore State, opularly known as the G.O M. of Mysore ad, in and out of season, placed before the Iysore University and Mysore Government, 1 the capacity of a member of the Senate and ie Representative Assembly, several decades go, the timely warning, viz. 'The introduc-on of the communal policy, particularly in ie Mysore University, forebodes evil and is -aught with serious and sinister consequences, nd hence ought not to be resorted to lest an ye of the state may become blind.' But, erhaps, the authorities of the Mysore State Jovernment had the consolation, under the act, that even if one eye is gone, there is the ther one to guide them; at any rate, they vere prepared to sacrifice, so to speak, one of heir eyes, at the altar of communalism. This s all the dire result of politicians interfering vith the academic policies of Universities in ndia, based upon sound principles of Higher Education, as Dr. A Lakshmana Swamy Mudaliar, put it the other day, at the Inaugural function of the Inter-Universities Con-'erence. Let us hope, that, even in Indeoendent India, a time will come, hereafter at least, when we can say what professor Dent claimed for British Education, viz. " political interference with academic appointments or teaching is unknown."

" Truth Seeker."

A DEER'S DEVOTION

Sebastian Gabel, head forester of Schoeder, a village in the province of Styria (Austria) in the British occupation zone, died recently. At his funeral a very strange event took place which will probably be recounted for a long time to come by all who witnessed it.

Sebastian had been an honest, affable man with a great love of animals. He was known to spend hours in the woods long after his official tour of duty, simply because he adored forest life.

He felt as much, if not more, at home in the shade of over-hanging boughs among the semi-wild creatures as in his own little cottage.

He was respected by everyone in the district. The crowd of people who attended his simple funeral included his wife, forestry officials, distant relatives, friends, and the lord of the manor of Schoeder

As the mourners slowly wound their way to the little cemetery on the outskrits of the village, the village fire-brigade band played a funeral march.

Suddenly a female deer appeared out from the neighbouring dense forest and joined the crowd following the coffin.

It did not show the slightest sign of fear, and in a dignified way made its way through the procession till it was walking immediately behind the pall-bearers. Astonished peasants made way for the hind to pass.

The newly-dug grave in the cemetery was reached. The coffin containing the body of Sebastian Gabel was lowered into it reverently, and the priest said the requiescat.

While the assembly looked on in amazement, the deer walked to the side of the grave and stood for a moment looking in.

Then it turned and trotted back to its home in the pine forest!

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THE RESPIRATORY SYSTEM

All living things take in and absorb oxygen, the precious gas which sustains life. This oxygen combines with the carbon and Hydrogen furnished by the carbohydrates in the food, thereby producing carbon dioxide and water. This process, called oxidation, takes place in the cells of the tissues, and it is this process that generates heat and furnishes the organism with energy for the purpose of work. Respiration is the mechanism by which the organism breathes in oxygen which is one of the components of air and breathes out carbon dioxide which is a harmful waste product.

The respiratory system consists of the nose, wind pipe, bronchi, bronchioles and the lungs. The nose, though primarily a smelling organ, has an important role in respiration. Cold and dry air is warmed and moistened as it goes through the nasal passages and germs are held back by the hair situated in the front portion of the nose.

From the nasal passages the air goes into the wind pipe, a tube about three quarters of an inch in diameter and about 4½ inches long. This tube divides into two branches, the right and left bronchi. Each bronchus enters the corresponding lung and divides like the branches of a tree into a number of smaller branches which again subdivide. The minute sub-divisions are called bronchioles.

The lungs are spongy bellows on each side of the heart. They consist of about six million air sacs. Each sac has several pouches called alveoli. The number of tiny pouches has been estimated at about 750 million ! These pouches are lined with very fine blood vessels called capillaries. They are so numerous that, placed end to end, the capillaries would extend across the Atlantic !

The lungs are worked by the rhythmic expansion and contraction of the muscular and bony wall of the chest, and by the up and down movement of the muscular partition, called diaphragm, between the chest and the abdomen.

The blood contains tiny lozenge-shaped bodies called red corpuscles. An iron containing protein, haemoglobin, is present in the corpuscles and this protein readily absorbs oxygen. So numerous are these corpuscles that a droplet of blood, the size of a pin's head, would contain about five million. Because of these corpuscles the blood can take up forty times as much oxygen as water.

The blood, as it flows through the tiny blood vessels in the lung walls, is separated from the air inside the lungs by only two membrances, the capillary walls and the walls of the tiny air pouches. Both are so extremely thin that free exchange of oxygen and carbon dioxide takes place. This exchange is aided by the difference of pressure of the two gases.

The rate of respiration varies with activity. At rest we absorb more oxygen than the carbon dioxide we expel. If we take exercise, the carbon dioxide output catches up with the oxygen intake. This is because of the greater energy needed during the exercise. Sugar is burnt in the tissues, and the oxygen needed to burn the sugar has the same volume as the carbon dioxide which the burning sugar produces.

The vital role of respiration must now be clear to the reader and he would undoubtedly appreciate the necessity of inhaling pure air which will supply him ample oxygen to meet his requirements.

By courtesy of
The Press Information Bureau,
Govt. of India.

THE HUMAN CLOCK

Mental time is the time we measure with our brains. It is the time that passes quickly, or drags, according to the state of our health, emotions and age. A French scientist, Pierre Lecomte du Nouy, has been measuring it.

Tests carried out by him over a number of years suggest that we should not be cross with little Willie when he loses interest in his food after five minutes. For a small child ten minutes seem to take as long to pass as 50 minutes for a man 60 years old.

"A child," says this scientist, "lives physically and psychologically in the course of one hour as much as man of 60 will live in five hours."

He says that mechanical time crawls during childhood and adolescence, and it gets faster with the ensuing years and seems to reach a gallop in old age.

Our sense of time depends to some extent on body temperature. A biologist has found that when we are over-heated, time appears to pass more slowly.

Alcohol affects our human clocks. So does tea or coffee. Tea and coffee make time appear to go more quickly. Alcohol is more complicated in its effects.

It can make short periods of time pass quickly—as many have probably discovered for themselves at cocktail parties. But over long periods the "demon drink" slows up the mental clock.

Your mental state also affects your mental clock. Psychologists carried out tests at the Arizona State College and found that when students were confident and hopeful, time moved at a swift pace. But feelings of doubt and anxiety slowed it down.

Other tests at the University of Washington merely proved scientifically what all of us have known for a long time—that work makes time pass quickly.

Some people have very accurate time clocks. Some of them can tell the time within a quarter of an hour (some go even closer) and are able to awaken whenever they want to in the morning.

Work by psychologists supports a theory that well-adjusted and happy people are liable to have fairly accurate mental clocks; they do not want to escape from life and so they wake easily.

Where the mental clocks of all of us are likely to go astray is in dream. The dream that seems to take hours may very often take merely a matter of seconds!

Drugs too affect the time-sense. Marijuana speeds up reactions so that mechanical time appears to pass more slowly. A man, under its influence, would have all the time in the world to catch a falling tea-pot!

Some years ago a famous jazz-band drummer was fined for using this drug. He undoubtedly found that it helped him in his intricate and lightning-swift rhythms to make him a phenomenon among drummers.

It recalls to mind a story by H. G. Wells called "The New Accelerator" in which the brilliant Professor Gibberne discovered a drug which would make a man go several thousand times faster than he ever did before—heart, lungs, muscles, brain, everything.

Yet he felt quite normal, and everything in the world appeared to be going ever so many thousands of times slower than it ever went before! Wells described the effect on his senses in these words:

"....we made a minute examination of the statuesque passing traffic. The tops of the wheels and some of the legs of the horses of this char-a-bank, the end of the whiplash, and the lower jaw of the conductor—who was just beginning to yawn—were perceptibly in motion, but all the rest of the lumbering conveyance seemed still!

(*Continued on page 6.*)

The Rationalist

SPIRITUAL POWER

Plants are being raised by prayer by those who believe in the power of spirit-kinetics. It all started when Mr. Edwin Prust. 40-year-old business man of California, U.S., happened to read how the ancients used to invoke the forces of nature to their aid by seeking the intercession of a greater power.

He then proceeded to study what he called "positive" and "negative" prayer, and decided to put the ancient beliefs into practice by praying, not for things for himself, but for things to happen which in the ordinary way were unlikely to do so.

He experimented with ivy shoots. He planted three slips of ivy in a pot. Then he planted three strips in another pot. The first pot he decided to pray for in a positive way. To the second pot he directed negative thoughts.

At the end of a fortnight the slips of ivy in Pot No. 2 were obviously dying. But those in the first pot thrived and started to grow. Many people think Prust is something of a miracle-worker, or else a kind of plant hypnotist.

But one person who does not scoff at his achievement is a man who holds a chemistry degree from Monmouth College in Illinois.

He is the Reverend Franklin Loehr, director of an organisation called the Religious Research Foundation, and he says: "No honest experiment ever 'fails'. If you are going to experiment with prayer you need people who can pray and mean what they are about."

Father Loehr's method is to use "Aquator" —water which has been impressed with a spiritual blessing which it carries to other things.

One of his most recent sensational demonstrations was to plant eight beans in two small tins, and to water the beans in one tin with Aquator, and those in the other with ordinary water.

The factors in the planting of the two sets of beans were identical. In due course those beans which had received only tap water had not been able to push their seeds up through the heavy soil.

Those which had received the benefit of the holy water sent four plants towering a foot and a half into the air.

The Reverend Loehr says: "In spirit kinetics we are frankly invoking energies not of our origination, but from an Unseen Realm."

He hopes his religious research, which he claims is supported by orthodox churches and religious leaders, will strengthen spiritual beliefs throughout the world by "adding fact to faith."

PARROT THOUGHTFUL

A hunter had promised a friend that he would bring him a parrot from South America. But as he neared home he remembered that he'd forgotten all about it. More or less In jest, he caught an owl, dyed it green, and presented it to his friend. Meeting him again after sometime, the hunter asked slyly, "How does your parrot talk yet?"

"No, he doesn't talk," the other replied "but he sure thinks a lot."

THE WISDOM OF THE PAST

Dr. R. A. Hakim is a psychiatrist working at ıe Mental Hospital of Ahmedabad. He ecided to test the value of a group of tradiona native herb remedies, references to hich are found in the Ayurveda.

He separated 146 mental patients—among ıem schizophrenics, hysterics and other erious cases—into three comparable groups, rescribing different treatment for each. One roup was given electric shock therapy, a tandard method of treating mental patients n hospitals all over the world; to the second roup, he administered several Ayurvedic herb lrugs; and the third underwent a combinaion of the two therapies.

The results are astonishing. Whereas the ecovery rate of the group on electric-shock reatment was just a little over 30 per cent. patients receiving Ayurvedic drugs had a 50 per cent recovery rate. But the third group, treated with a combination of electric shock and native drugs, had a recovery rate of more than 80 per cent!

More experimentation and study is necessary before general conclusions can be drawn about the value of these ancient drugs in the treatment of mental diseases; but the work of Dr. Hakim has aroused much optimism, especially since he achieved highly encouraging results in schizophrenia ("split personality"), a widespread mental illness that frequently resists all standard theraphy.

Should the Ayurvedic drugs fulfil their promise, it will not be the first time that modern medicine has drawn on the wisdom of the past. For example, certain plants of the *dhatura* family, to which the potato belongs, were used by the Indians of Central America as narcotics and hypnotics long before scientists learned that they contain such potent drugs as atropine and belladona. And it was only in the 18th century that the world at large discovered the quinine-containing cinchona bark, used for centuries by the Indians of South America to combat malaria.

There are many other examples. The traditional practice among Balkan peasants of applying stale, mouldy bread to wounds is, in a sense, a fore-runner of modern antibiotic therapy. For the stale bread derives its infection-fighting power from germ-killing substances produced by the mould that covers it; and it was in a species of bread mould that scientists discovered the antibiotic—penicillin—a forerunner of even more potent "miracles from moulds" such as terramycin.

All this has served to alert to-day's researchers to the fact that ancient remedies, no matter how strange they may seem to 20th century science, may lead to important new discoveries.

BEST ADVICE

The trial was going very badly indeed for the defendant, so the court advised his lawyer to withdraw with his client and give him the benefit of the best advice he could think of. After about twenty minutes, the lawyer returned to the court room alone.

"Where's the prisoner?" demanded the judge.

"Oh, he's skipped," answered the lawyer. "After thinking over his chances here, that's the best advice I could give him!"

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Life of Saint Anantarya. in English and Hindi.	1—0—0.

THE 5 YEAR PLAN

The honeymooners were strolling along the seashore when the bridegroom was suddenly seized by a poetic mood and began to recite.

"Roll on, thou deep and dark blue ocean, roll!"

His bride gazed at the water for a moment, then in awed admiration gasped, "Oh, John, you wonderful man! It's doing it!"

PATIENCE

Ever since the game had started a fellow had been looking over the chess expert's shoulder and watching him play.

"I say," cried the expert finally, irritated, "you've been watching me for over four hours now. Why don't you try playing a game yourself?

"Shucks," drawled the onlooker, "I ain't got the patience."

THE PAPER FAN

The man had his nose in the newspaper and the wife was feeling unusually neglected.

"You never speak to me as affectionately as you used to," she complained. "Have you stopped loving me?"

"There you go again!" growled the husband, "stopped loving you! Listen, woman: I adore you, I worship you, I love you more than life itself. Now shut your mouth, and let me read my paper."

THE FREE AND THE BRAVE

"Judging from the rapidly increasing divorce rate," declared the funny man, "I'd say that America is more and more becoming the land of the free."

"That may be," said his married friend, "but the maintenance of the marriage rate indicates that it is still the home of the bravet'

THE ANGEL

A man, usually extremely critical, one da made a point of addressing his wife as a "angel." She was pleased, but puzzled ove it all day, and in the evening inquired as t the unexpected honour.

"Well," retorted the caustic husband, "fo one thing you are always flirting about, fo another you are forever harping on things and finally, you keep insisting that you neve have a thing to wear!"

(*Continued from page 3.*)

"A girl and a man smiled at one another, a leering smile that threatened to last for evermore; .... a man stroked his moustache like a figure of wax, and another stretched a tiresome stiff hand with extended figures towards his loosened hat.

"He pointed, and there at the tip of his finger and sliding down the air with wings flapping slowly and at the speed of an exceptionally languid snail—was a bee!"

If ever we get a "new accelerator," things will undoubtedly be very interesting for us—if a real Professor Gibberne ever emerges and evolves one.

But it will not be without its dangers! In H. G. Wells's story, Professor Gibberne hurried—and he did it several thousand times faster than he normally moved—with the result that his trousers were scorched!

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"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಿಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಪೂರ್ವ ಕಮಿಷನರ್.
ಮತ್ತು
ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಆದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ಶೈವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತ. ಇತರ ಸುಧಾರಣೆಗಳು, ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ, ವೀರಶೈವಮತ. ನಿಂಬಾರ್ಕಮತ. ದ್ವೈತಮತ, ರಾಮಾನಂದರ ಪಂಥ, ಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ. ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು, ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ಪೆಸೆಯಿಂದ ಗಿನ ಮತರಚನೆಯ ಮೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಜ್ಞೋದಯ ಹರತೆ. ಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಆವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬—೦—೦.

Review in the "Hindu", Madras:

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The authors are unreservedly to be complimented on their brilliant work."

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(Continued from page 7.)

flames of the sacrificial fire, You are the sole refuge of the seven worlds. From You, as the four-faced Brahma arise the four Vargas, —Dharma, Artha, Kama, and Moksha, the four Yugas in Time, and the four Varnas of humanity. Yogis, with disciplined mind, seeking salvation, seek for Your luminous presence in their hearts. You are unborn, and yet take births. You have no desires, and yet destroy enemies. You are asleep, and yet alert. Who could know the exact truth about You? You are equal to enjoy the pleasures of the senses, or practise the hardest renunciation. You are equal to protect mankind, or to ignore them completely. As the many streams of the Ganges all fall into the great ocean, the many ways of worship prescribed by religions lead only to you. Men who, renouncing the worldly pleasures, dedicate their thoughts and deeds to You alone, receive salvation from You. We are unable to know the truths about the world and other creations of Yours which we actually see. Then how can we know all about You, who are unseen, and are to be known only by inference and the words of seers? Like the treasures of the sea, and like the light of the sun, Your marvellous achievements are beyond the powers of expression."

This is but a bare and bald translation of Kalidasa's original. Perhaps a Milton could bring out in English words the rhythm and sweep of the Sanskrit. The whole of philosophy, ancient and modern, eastern and western, is compressed within those few lines! And the man of such luminous brilliance calls himself a "manda"! He was, instead, a crowning example of what Carlyle defines as "Hero as Poet." His works adorn this land today. He himself adorned it 2000 years ago; and God seems to have broken the mould with which He made him!

G. R. Iosver

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ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

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A PRODIGY

Mr. M. N. Roy, Radical Democratic leader, died on January 25 at his Dehra Dun home following an attack of cerebral thrombosis. Mr. Roy was 61.

He had been seriously ill for the last three months and his condition became critical that day. He passed away at 11-50 p.m.

Mr Roy joined the revolutionary movement in India in 1903, and was prosecuted for political dacoity in 1906 and was also involved in the Howrah Conspiracy Case in Bengal in 1908, and the Garden Reach Dacoity case in 1914.

At the outbreak of the First World War, he joined the revolutionary movement and went to China and America, and then to Mexico, where he established the Communist Party! He was called to Russia by Lenin and became a prominent member of the Communist International, and was appointed head of the Eastern Department of the International!

He was a member of the Presidium of the Communist International along with Lenin and Trotsky for eight years! In 1927, he served as plenipotentiary in China, and later lead the opposition to the resolution on colonial policy adopted at the sixth World Congress of the Comintern, for which he was placed outside the Comintern.

He edited the *Vanguard* and the *Masses* in 1922 and 1928 and became the founder and head of the Eastern University in Moscow in 1927. He was also connected, during his Russian days, with the attempt to engineer a revolution in Afghanistan.

He landed secretly in India in 1930 and was arrested in 1931 in a Bombay chawl in connection with the Meerut Conspiracy Case of 1924 (when actually he was in Russia) and jailed for six years! He was released on November 22, 1937.

After his release, Mr. Roy joined the Congress movement and was tipped for organising secretary of the Congress, but he declined to accept. He contested the Presidentship of the Congress for the Ramgarh session, but was defeated by Maulana Azad.

He left the Congress in 1940 and organised the Radical Democratic Party and the Indian Federation of Labour, both of which co-operated actively with the Government of India during the Second World War, on the plea that if the Fascists won, democracy everywhere in the world would be destroyed. He drew up then a plan for India's development, called the People's Plan, being one of the earliest to do so.

Mr. Roy dissolved his party in 1950 after he had proclaimed his political views as different and beyond Marx.

He became ill after an accident in 1952, and among those who showed concern over his health, were President Rajendra Prasad, who ordered a sum of Rs. 200 to be paid to him for his treatment every month from out of the President's Fund, and Prime Minister Nehru, who called on him during his recent visit to Dehra Dun.

He was a brilliant intellectual and a prolific author of original papers and treatises on philosophy. He was the founder-director of the Indian Renaissance Institute and edited the *Radical Humanist*, a political weekly in English, and *The Humanist Way*, a quarterly. Among his writtings were, "Revolution and Counter-Revolution in China", "New Orientation," "The Russian Revolution" and autobiographical sketches.

His real name was Narendranath Bhattacharya.

He was a great linguist and knew 17 languages and wrote books in four—German, French, Russian, and English!

The Rationalist

KALIDASA AND "RAGHUVAMSA"

Among the poets who adorn the literary firmament of Sanskrit, Kalidasa is esteemed the most eminent, and is the most popular. Of all Sanskrit poets he is the most world-famous. And he may be said to be the gate-keeper of Sanskrit, because every fresh entrant to Sanskrit invariably begins his studies with Kalidasa's great poem, "Raghuvamsa."

Unlike modern authors Kalidasa nowhere speaks of himself in any of his works. Legends have grown around his name; but no historical proofs of his life and times have yet been discovered. We do not know even whether Kalidasa is his baptismal name, or a pseudonym.

But scholars have been intrigued about the personality of this great genius, and have sought to date and chronicle him. Hippolyte Fauche places him in the 8th century before Christ; Sir William Jones in the 1st century. Professor Lassen places him at 200 A.D. and H. H. Wilson at 450 A.D. And, according to "Bhoja-charitra", he must have lived in 950 A.D., the date of King Bhoja!

Indian tradition however believes him to have lived before the 1st century B.C.

For 2000 years he has reigned as the undisputed prince of Asian poets. Men of Europe even acclaim him as among the world's greatest poets.

In Goethe's famous lines,

"Wouldst thou the young year's blosso and the fruits of its decline, and all by wh the soul is charmed, enraptured, feasted, wouldst thou the earth and heaven itself one sole name combine, I name thee, Shakuntala, and all at once is said!" indic the thrill with which he read the translat of Kalidasa's masterpiece.

Humbolt observes, "Kalidasa is a maste describer of the influence which nature ex cises upon the minds of lovers. Tendern in the expression of feeling, and richness creative fancy, have assigned to him his lo place among the poets of all nations."

And Monier Williams, the venera English Sanskritist, is even more eloque "No composition of Kalidasa displays m richness of his poetical genius, the exuberat of his imagination, the warmth and play his fancy, his profound knowledge of hun heart, his delicate appreciation of its m refined and tender emotions, his familiar with the workings and counter-workings of conflicting feelings, in short, more enti him to rank as the Shakespeare of India!"

"Shakespeare of India," seventeen centu before Shakespeare of England! What m have been the times, what the culture of society which could produce 2000 years ag poet who could take rank with the m eminent of the modern poets!

Kalidasa produced 3 Mahakavyas or Gr Poems. "Raghuvamsa", "Meghasandesh and "Kumarasambhava". In Sanskrit science of Poetics is a definite and clear-science, with specific rules for each form poetry. According to it a Mahakavya sho consist of not less than 8 and not more th 30 cantos, with not less than 30 and not m than 200 stanzas or couplets in each. It r deal with the career of a single hero or wit whole dynasty. If a single hero, he must

[Talk at A. I. R., Mysore on 20-1-1954 by Mr. G. R. Josyer, published by courtesy of the authorities.]

a celestial character or a royal prince of the Dheerodaatta type, and if a dynasty of heros they must all be nobly born. Each canto must be in one metre throughout, except towards the end. At the close of each canto there should be an indication of the subject of the next canto. The dominant sentiment should be Sringara, Veera, or Shaanta, love, valour, or tranquillity. The object of the composition should be to promote the four human aims, Dharma, Artha, Kaama, and Moksha, i.e., Righteousness, Industry, Emotional Enjoyment, and Salvation. A Mahakavya should also contain descriptions of great cities, oceans, mountains, seasons, descriptions of sunrise and moonlight, lovers' sports and pastimes, separations and unions. The style should be literary, artistic, and charming. There should be nothing in it undignified or low. "If a poem is written in conformity to these cannons," says Dandin, the distinguished exponent of poetics, "it will endure to the end of a Kalpa, or Brahma's day, i.e., 1000 yugas."

Judged by this test, the Raghuvamsa is a Mahakavya par excellence. It consists of 19 cantos, and deals with the dynasty of Emperor Raghu, ancestor of Rama, the hero of the Ramayana. In nine cantos are described the lives of Dileepa, Raghu, Aja, and Dasaratha, six cantos deal with the ennobling life of Rama, and the last four deal with Rama's descendants, down to Agnivarna, on whose untimely death his encient queen was placed by the Ministers on the vacant throne, to rule in the name of the unborn child.

The poem, as it has come down to us, ends there. It is rather an abrupt end, and has given rise to the suspicion that some concluding cantos may have been lost.

However the poem is a monumental historical narrative, simple, elegant, fluent, every stanza, set in whatever metre, flowing with effortless ease, each statement of the narrative being embellished by an apt illustration, apposite simile, or illuminating truth of nature or aspect of life, making each stanza scintillate like a gem-set ring, and the whole poem being like a jeweller's glass-case displaying lustrous jewellery, whose iridiscent glow attracts, cheers, and charms the connoisseur!

The first verse of Raghuvamsa, which is one of the shortest in Sanskrit, itself takes the mind to unknown regions.

"Vaagarthaaviva sampruktow vaagartha
paratipattaye:
Jagatah-pitarow vande Parvatee-
Parmeswarow."
It means,

"वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।
जगतःपितरौ वन्दे पार्वती-परमेश्वरौ."

"ವಾಗರ್ಥಾವಿವ ಸಂಪೃಕ್ತೌ ವಾಗರ್ಥಪ್ರತಿಪತ್ತಯೆ ।
ಜಗತಃಪಿತರೌ ವಂದೆ ಪಾರ್ವತೀ-ಪರಮೇಶ್ವರೌ."

"That they might bestow on me the power of significant speech, I bow to the parents of the World, Parvatee and Parameswara, whose beings are intertwined like Word and its Meaning."

Is it the Dwaita, Adwaita, or Vishishtaadwaita concept of God that he seeks to convey?

We said that Kalidasa never refers to himself in any of his works. He does refer to himself in Raghuvamsa in this wise:

क्वसूर्यप्रभवोवंशः क्वमेऽल्पविषयामतिः ।
तितीर्षुर्दुस्तरं मोहादुडुपेनास्मि सागरम् ॥
मन्दः कवियशः प्रार्थी गमिष्याम्यपहास्यताम् ।
प्रांशुलभ्ये फले लोभादुद्बाहुरिव वामनः ॥
अथवा कृतवाग्द्वारे वंशेस्मिन् पूर्वसूरिभिः ।
मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः ॥

ಕ್ವಸೂರ್ಯಪ್ರಭವೊವಂಶಃ ಕ್ವಮೇಲ್ಪವಿಷಯಾ ಮತಿಃ ।
ತಿತೀರ್ಷುರ್ದುಸ್ತರಂ ಮೋಹಾದುಡುಪೇನಾಸ್ಮಿಸಾಗರಂ ॥
ಮಂದಃ ಕವಿಯಶಃ ಪ್ರಾರ್ಥೀ ಗಮಿಷ್ಯಾಮ್ಯಪಹಾಸ್ಯತಾಂ ।
ಪ್ರಾಂಶುಲಭ್ಯೆ ಫಲೆ ಲೋಭಾದುದ್ಬಾಹುರಿವ ವಾಮನಃ ॥
ಅಥವಾ ಕೃತವಾಗ್ದ್ವಾರೆ ವಂಶೇಸ್ಮಿನ್ ಪೂರ್ವಸೂರಿಭಿಃ ।
ಮಣೌವಜ್ರ ಸಮುತ್ಕೀರ್ಣೇ ಸೂತ್ರಸ್ಯೇವಾಸ್ತಿ ಮೇ ಗತಿಃ ॥

"Where the Solar race of Kings, and where my infinitesimal mind? It is as if I sought to cross the impassable ocean with the aid of a push-boat! I am a dullard aspiring for a poet's fame, and will evoke ridicule like a dwarf who stretches out his hand to pluck the fruit of a tall tree. Or since previous poets have dealt with this theme, I am only a thread passing through a pearl by a hole already bored in it by a diamond needle."

He calls himself a "manda" or dullard, and that is all the biographical information that he vouchsafes to us! Were he a man of today, he would have written 3 volumes of his own biography!

He describes the greatness of the Raghus with a few deft touches:

सोहमाजन्मशुद्धाना माफलोदयकर्मणाम् ।
आसमुद्रक्षितीशाना मानाकरथवर्त्मनाम् ॥
यथाविधिहुताग्नीनां यथाकामार्चितार्थिनाम् ।
यथापराधदण्डानां यथाकाल प्रबोधिनाम् ॥
त्यागाय संभृतार्थानां सत्याय मितभाषिणाम् ।
यशसेविजिगीषूणां प्रजायै गृहमेधिनाम् ॥
शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम् ।
वार्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम् ॥
रघूणामन्वयं वक्ष्ये तनुवाग्विभवोपि सन् ।
तद्गुणैःकर्णमागत्य चापलाय प्रचोदितः ॥
तं सन्तःश्रोतुमर्हन्ति सदसद्व्यक्तिहेतवः ।
हेम्नस्संलक्ष्यतेह्यग्नौ विशुद्धिश्श्यामिकापिवा ॥

ಸೋಹಮಾಜನ್ಮಶುದ್ಧಾನಾ ಮಾಫಲೋದಯಕರ್ಮಣಾಮ್ ।
ಆಸಮುದ್ರಕ್ಷಿತೀಶಾನಾ ಮಾನಾಕರಥವರ್ತ್ಮನಾಮ್ ॥
ಯಥಾವಿಧಿಹುತಾಗ್ನೀನಾಂ ಯಥಾಕಾಮಾರ್ಚಿತಾರ್ಥಿನಾಂ ।
ಯಥಾಪರಾಧದಂಡಾನಾಂ ಯಥಾಕಾಲಪ್ರಬೋಧಿನಾಂ ॥
ತ್ಯಾಗಾಯ ಸಂಭೃತಾರ್ಥಾನಾಂ ಸತ್ಯಾಯ ಮಿತಭಾಷಿಣಾಂ ।
ಯಶಸೇವಿಜಿಗೀಷೂಣಾಂ ಪ್ರಜಾಯೈ ಗೃಹಮೇಧಿನಾಂ ॥
ಶೈಶವೇಽಭ್ಯಸ್ತವಿದ್ಯಾನಾಂ ಯೌವನೇ ವಿಷಯೈಷಿಣಾಂ ।
ವಾರ್ಧಕೇಮುನಿವೃತ್ತೀನಾಂ ಯೋಗೇನಾಂತೇ ತನುತ್ಯಜಾಂ ॥
ರಘೂಣಾಮನ್ವಯಂ ವಕ್ಷ್ಯೇ ತನುವಾಗ್ವಿಭವೋಪಿ ಸನ್ ।
ತದ್ಗುಣೈಃಕರ್ಣಮಾಗತ್ಯ ಚಾಪಲಾಯ ಪ್ರಚೋದಿತಃ ॥
ತಂಸಂತಃ ಶ್ರೋತುಮರ್ಹಂತಿಸದಸದ್ವ್ಯಕ್ತಿಹೇತವಃ ।
ಹೇಮ್ನಸ್ಸಂಲಕ್ಷ್ಯತೇಹ್ಯಗ್ನೌ ವಿಶುದ್ಧಿಶ್ಶ್ಯಾಮಿಕಾಪಿವಾ ॥

"Despite my limited powers of expressi impelled by their great qualities, I sl delineate the history of the race of the Ragl men who were pure-minded even from tl very birth, who pursued things with dilige until they attained results, whose rea extended as far as the seas, whose char had right of way to the very gates of Na Loka, who performed sacrifices as prescri by the shaastras, who entertained guests their hearts' content, who meted out punishments to offences, who rose with early dawn, who acquired wealth for spenc it in charity, who spoke little lest they sho utter an untruth, who sought victories order to win fame, who entered the mar state that the dynasty may continue, studied during boyhood and youth, enjo pleasures in early manhood, became asce as age set in, and gave up their mortal fr by means of Yoga in the end. May mer enlightenment hear and judge my work, only fire can test the purity or otherwis gold."

For terseness the above description is equalled in any literature.

His description of God in the 10th cant even more brilliant:

नमोविश्वसृजेपूर्वं विश्वंतदनुबिभ्रते ।
अथ विश्वस्य संहर्त्रे तुभ्यं त्रेधा स्थितात्मने ॥
रसान्तराण्येकरसं यथादिव्यं पयोश्नुते ।
देशेदेशेगुणेष्वेव मवस्थास्त्वमाविक्रियः ॥
एकःकारणतस्तांस्तामवस्थां प्रतिपद्यसे ।
नानात्वं रागसंयोगा त्स्फटिकस्येव ते ध्रुवम् ॥
अमेयोमितलोकस्त्व मनर्थीप्रार्थनावहः ।
अजितोजिष्णुरत्यन्त मव्यक्तोव्यक्तकारणम् ॥
हृदयस्थमनासन्न मकामंत्वांतपस्विनम् ।
दयालुमनघस्पृष्टं पुराणमजरंविदुः ॥
सर्वज्ञस्त्वमविज्ञात स्सर्वयोनिस्त्वमात्मभूः ।
सर्वप्रभुरनीशस्त्व मेकस्त्वं सर्वरूपभाक् ॥
सप्तसामोपगीतं त्वां सप्तार्णवजलेशयम् ।
सप्तार्चिर्मुखमाचख्यु स्सप्तलोकैकसंश्रयम् ॥

चतुर्वर्गफलज्ञानं कालावस्थाचतुर्युगा ।
चतुर्वर्णमयोलोक स्त्वत्तस्सर्वं चतुर्मुखात् ॥
अभ्यासनिगृहीतेन मनसाहृदयाश्रयम् ।
ज्योतिर्मयंविचिन्वन्ति योगिनस्त्वां विमुक्तये ॥
अजस्यगृह्णतोजन्म निरीहस्यहतद्विषः ।
स्वपतोजागरूकस्य यथार्थ्यंवेद कस्तव ॥
शब्दादीन्विषयान्भोक्तुं चरितुं दुश्चरंतपः ।
पर्याप्तोसि प्रजाःपातु मौदासीन्येन वर्तितुम् ॥
बहुधाप्यागमैर्भिन्नाः पन्थानस्सिद्धिहेतवः ।
त्वय्येवनिपतंत्योघा जाह्नवीया इवार्णवे ॥
त्वय्यावेशितचित्तानां त्वत्समर्पितकर्मणाम् ।
गतिस्त्वंवीतरागाणा मभूयस्सन्निवृत्तये ॥
प्रत्यक्षोप्यपरिच्छेद्यो महादिर्महिमा तव ।
आप्तवागनुमानाभ्यां साध्यंत्वां प्रति काकथा ॥
केवलं स्मरणेनैव पुनासिपुरुषं यतः ।
अनेनवृत्तयश्शेषा निवेदितफलास्त्वयि ॥
उदधेरिव रत्नानि तेजांसीव विवस्वतः ।
स्तुतिभ्योप्यतिरिच्यन्ते दूराणि चरितानिते ॥
अनवाप्तमवाप्तव्यं नते किञ्चनविद्यते ।
लोकानुग्रह एवैको हेतुस्तेजन्मकर्मणोः ॥
महिमानंयदुत्कीर्त्य तव संहियतेवचः ।
श्रमेणतदशक्त्याऽवा नगुणानामियत्तया ॥

नमोऽविश्वसृजेपूर्वं विश्वंतदनुबिभ्रते ।
अथ विश्वस्यसंहर्त्रे तुभ्यं त्रेधास्थितात्मने ॥
दशान्तराण्येकरसं यथादिव्यंपयोश्नुते ।
देशैर्देशैर्गुणेस्त्वेव मवस्थास्त्वमनिर्दृयः ॥
एकः कारणतस्त्वंतानास्थानवस्थाः प्रतिपद्यसे ।
नानात्वं रागसंयोगा त्स्फटिकस्येवतेध्रुवं ॥
अमेयोमितलोकस्त्व मनर्थिप्रार्थनापहः
अयत्नोजिघ्नरत्यंत मत्यंक्रोत्यक्तकारणम् ॥
हृदयस्थमनासन्न मकामंतत्वांतपस्विनं ।
दयालुमनघस्पृष्टं पुराणमजरंविदुः ॥
सर्वज्ञस्त्वमविज्ञात स्सर्वयोनिस्त्वमात्मभूः ।
सर्वप्रभुरनीशस्त्व मेक स्त्वंसर्वरूपभाक् ॥
सप्तस्वरोपगीतंत्वां सप्तार्णवजलेशयं ।
सप्तार्चिमुखमाचख्यु स्सप्तलोकैकसंश्रयं ॥
चतुर्वर्गफलंज्ञानं कालावस्थाचतुर्युगा ।
चतुर्वर्णमयोलोक स्त्वत्तस्सर्वंचतुर्मुखात् ॥

अभ्यासनिगृहीतेन मनसाहृदयाश्रयं ।
ज्योतिर्मयंविचिन्वंति योगिनस्त्वांविमुक्तये ॥
अजस्यगृह्णतोजन्म निरीहस्यहतद्विषः ।
स्वपतोजागरूकस्य यथार्थ्यंवेद कस्तव ॥
शब्दादीन्विषयान्भोक्तुं चरितुंदुश्चरंतपः ।
पर्याप्तोसि प्रजाःपातु मौदासीन्येन वर्तितुं ॥
बहुधाप्यागमैर्भिन्नाः पंथानस्सिद्धिहेतवः ।
त्वय्येवनिपतंत्योघा जाह्नवीया इवार्णवे ॥
त्वय्यावेशितचेतसां त्वत्समर्पितकर्मणां ।
गतिस्त्वंवीतरागाणा मभूयस्सन्निवृत्तये ॥
प्रत्यक्षोप्यपरिच्छेद्यो महाद्यिर्महिमातव ।
आप्तवागनुमानाभ्यां साध्यंतां प्रति काकथा ॥
केवलं स्मरणेनैव पुनासिपुरुषंयतः ।
अनेनवृत्तयश्शेषा निवेदितफलास्त्वयि ॥
उदधेरिव रत्नानि तेजांसीव विवस्वतः ।
स्तुतिभ्योतिरिच्यंते दूराणिचरितानितें ॥
अनवाप्तमवाप्तव्यं नतें किंचनविद्यते ।
लोकानुग्रहमेवैको हेतुस्तेजन्मकर्मणोः ॥
महिमानंयदुत्कीर्त्य तव संहियतेवचः ।
श्रमेणतदशक्त्याऽवा नगुणानामियत्तया ॥

Indra and the angels, harassed by Ravana, go to the abode of God, and pray to Him, whom words cannot describe, mind cannot see: "We bow to you, the triune-formed, the Creator, Protector, and Destroyer of the World. The rain-drop falling in different parts attains different qualities. So do you, though Yourself changeless. You are one, but are seen as many, like the crystal when associated with different colours. You are immeasurable, but you have measured the whole world. You have nothing to beg for, but every one begs of you. You are invincible, but you conquer every one. You are unseen, but You cause every thing that is seen. You abide in the heart, but You are far away. You have no desires, but You practise penance. You are the fountain of mercy, but You are untouched by sin. You are all-knowing, but You yourself are self-born. You are the Lord of all, but You have yourself no master. You are one, but You wear multitudinous forms. You are sung by the seven notes of music, You sleep in the seven seas, You are seen in the seven

(Continued on page 2.)

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ROBBING THE PUBLIC

Statistics are noted for what they reveal as ll as hide. But the following official esti- ıtes of expenditure on Rajasthan Ministers ; telling in their own way, writes a corres- ndent.

The expenditure on each Minister approxi- ıtely amounted to Rs. 60,000 in one year! ıis included the running cost of cars. Their ivate Secretaries cost Rs. 61,000. The tele- one bill was Rs. 21,980. In one peak ınth in the case of a particular Minister the ıount spent on trunk calls alone came to . 1204-4. Travelling and dearness allow- ces of Ministers aggregated Rs. 43,976! ldditional expenditure on the consumption of trol was over Rs. 47,000! This did not count for depreciation and repair of cars and laries of personal assistants, drivers, cleaners, ıss four servants, sentries and gardeners, d the maintenance of bungalows!

POETRY IN INCOME-TAX

A man from Adelaide, South Australia was ld by the income tax authorities he owed em 3d.

He bought a 3d. stamp. Wrapped in a large own paper parcel, the stamp was sent with note:

"Hi diddle diddle!
Your stamp's in the middle!"

A larger brown paper parcel was returned to m from the department. It enclosed a stamp ıd a note:

"Hip, hip, hooray, you still have to pay.
We don't take stamps here, anyway!"

NAVAL

A Woman when told that a man to whom ıe had just been introduced was a naval ırgeon, exclaimed:

"Good heavens! How the doctors do speci- ize these days!"

SOMOTOTROPIN

The first experiment to save a woman from remaining the size of a ten-year-old child is reported to have been an unqualified success.

In 1949, the bone structure of a 14½-year-old New York schoolgirl was no more developed than that of girls ten years and nine months old. Her height was only 4ft. 5in.

Doctors injected somatotrapin, a hormone which had produced astonishing results with stunted animals. Now at 11½, the patient is a petite, but adequate, young woman, five feet tall. The announcement was made by Dr. Ephraim Shorr at a recent joint meeting of the Diabetics Association and the Endocrine Society.

Somatotropin is a hormone of the pituitary gland; it makes the body efficient at its job of turning food into living tissue.

The case of a girl who had grown 2ft. 6in. in three years, by the use of somototropin was also reported!

SHE

It is really a woman's world. When a man is born people ask: "How is the mother?" When he marries, they exclaim: "What a lovely bride!" And when he dies they inquire: "How much did he leave her?"

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
"ಚಿಕ್ಕದೇವರಾಜವಿಜಯಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya. in English and Hindi.	1—0—0.

The Rationalist

END OF THE UNIVERSE

"Does science believe that sometime the universe will be destroyed and come to an end?"

A: There is no scientific evidence as to what the end of the universe will be. There are a number of possible futures, but there is no basis for a choice between them. It is assumed, however, that the universe is expanding and that all the galaxies are rushing away from each other at high speed. Where they are going and how far they will go no one knows.

Somewhat more can be said as to the fate of individual stars and in particular of our sun. It is known that the sun has been shining for about two thousand million years, and that its heat comes from the conversion of hydrogen into helium. Every second the sun consumes four million tons of hydrogen, but the mass of the sun is go great that up to now only one percent of all the hydrogen on the sun has been consumed. At this rate the sun can maintain its light and heat for another hundred thousand million years. After that it will cool to a dark, frozen mass and life on earth will become impossible because of the cold.

One theory considers that the temperature of the sun will gradually rise and in about ten thousand million years, it will be one hundred times as brilliant as it is now, and life on earth will become impossible because of the great heat. Thereafter, the sun will gradually cool down and become a dark star. What happens after that no one knows.

Q: "Are there inhabitants in the other planets?"

A: It is considered almost impossible for highly developed forms of life to exist on any other planet of the solar system. Mercury and Venus are so close to the sun and therefore so hot that water is probably in the form of steam and thus unable to support life. The atmosphere on Venus is so full of dense clouds that no one has ever seen its surface, and there is, therefore, no evidence of life.

The outer planets, Jupiter, Saturn, neptune, Uranus and Pluto, are so far away from the sun that all water is in the form of ice, and if there are oceans they are oceans of ammonia. Since it is hard to imagine life without liquid water, it is assumed that no life is possible on these planets.

The only planet that has any prospect of supporting life is Mars. While it is further away from the sun than the earth and therefore colder, it is still warm enough to have liquid water on its surface with ice around the large polar regions. But the atmosphere on Mars is extremely thin. It has less air than there is at the top of earthly mountains. With so little oxygen it is very unlikely that higher animals would develop, but it is probable that there are low forms of plant life, such as lichens and mosses on Mars.

There remains the possibility that among all the bright stars in the heavens there may be many that have planets, as our sun does. In that case there may be inhabited planets in the distant parts of the universe. There is no evidence now that such planets exist, but since our sun has nine planets it is reasonable to suppose that other stars have planets also.

A COURAGEOUS MAN

Walk into Tommy Barkar's grocery shop in ıe small American town of Kannapolis, and ou won't find anyone rushing to serve you. ıstead, a bright and cheery voice will wish ou good day, ask what you'd like, and tell ou where to find it!

The voice belongs to 31-year-old Tommy, ho is flat on his back held in the vice-like rip of arthritis. Since 1947 he has run the hop with only a mirror or two as his assis-ınts! With these he directs his customers to he shelves containing the goods they want!

"Most customers like to wait on themselves, nyway," says this courageous man. "I'm making a good living." And that is because ustomers come for miles around to buy from is store, and to chat with him as he lies on is stretcher, day in, day out!

THE NEW CHEMICAL

A chemical substance more versatile than the soya bean has been developed in English laboratories.

The soya bean is used for everything from cattle cakes to plastics. Dextran, the new chemical, covers an even wider field. It is a complicated kind of sugar which increases the productivity of soil, improves lacquers and adhesives, and is used increasingly in the soft drinks industry. When you make up your face it is an ingredient of your cosmetics, and it is also employed in textiles and printing.

The latest dextran discovery, in the particular form known as Dextravan, which was evolved at the Benger laboratories, Holmes Chapel, is becoming one of the great life-savers for people who have lost a lot of blood through accidents or major operations.

It is infused into the blood stream to keep the circulation working during the critical hour.

ANOTHER WIRELESS

Naval officer Giuseppe Di Nitto is carrying out experiments near Genoa on a special magnetic electro generator complex whereby electricity will be transmitted over distances without conducting wires.

According to Di Nitto, his discovery is nothing but the exploitation of elementary electro-technical principles, and especially those concerned with the reversibility of the electro magnetic field. His experiments are based on special magnetic electro-generators which cause trains or bands of waves of a particular conformation to be transmitted through space. These waves, in turn, set up universal magnetism in a variable field, and special receiving apparatus convert this magnetism back into electricity following the laws of electro-technology. In practice (according to Di Nitto) a current of 220 volts is mechanically rectified, then stepped up to thirty-five thousand cycles, forced through an oscillating circuit and then through a magnetic electro-generator. It is then transmitted, at a very high tension, in the form of electro-magnetic waves, which can be captured by special receivers and converted into electrical energy.

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THE ZURICH CLUB

A group of people in Zurich (Switzerland) wants to and show that knitting—with its allied handicrafts of crochet, rugmaking, tapestry-weaving and other examples of needlework—can be essentially a masculine occupation.

A form of equality of the sexes is perhaps at the back of the intentions of the Zurich club, where one can see sitting at long tables about 35 men of all ages, from schoolboys of 16 to bearded foresters of 70 and over.

They are all engaged in knitting pullovers, gloves, and other useful and colourful wearing apparel.

"The Male Hand-knitting Association", as the club styles itself, proclaims as its purpose the removal of the odium that is sometimes heaped upon men who practise handicrafts which are allegedly the prerogative of women.

The Association calls history as witness to the fact that it was men who first gained and maintained the world-wide fame enjoyed by the famous Swiss industry of fine embroidery; men who wove the noted Gobelin tapestries and Flanders brocades.

Indeed there are notabilities who have done much to bring recognition to masculine ability in various forms of needlecraft, among them the late King Gustav of Sweden, who, besides being a brilliant tennis-player, was proud of being an outstanding embroiderer of petit-point.

The Zurich club devotes two evenings a week to its gatherings, and in addition, is launching a campaign to encourage all males everywhere to take up the art.

People who find they frequently have an hour or so to spare and who seldom think of occupying themselves usefully and profitably on such occasions, are encouraged to take up knitting.

These folk include travellers and those who wait on station platforms, taxi-drivers, house porters, night watchmen, and, of course, old age pensioners.

It has even been suggested that policemen on night duty might not be above learning the art of knitting, while still keping watch and werd!

The ultimate aim of the association is to see regular competitions organised between teams of male knitters from all countries.

DOING WITHOUT SLEEP

Thousands of people have written to Mr Morris ("Swami") Milner, jeweller, who claimed in a Johaunesburg (South Africa) newspaper recently that he had gone without sleep for three years.

Most of them wanted to learn his "secret" so that they could practise it themselves. Mr. Milner, who has now moved to Durban, said that his "conquest" of sleep was "a victory over a material challenge."

"It takes years of practice, sincere understanding and mental concentration to achieve freedom from sleep." he added. "If practised incorrectly it may prove detrimental to health."

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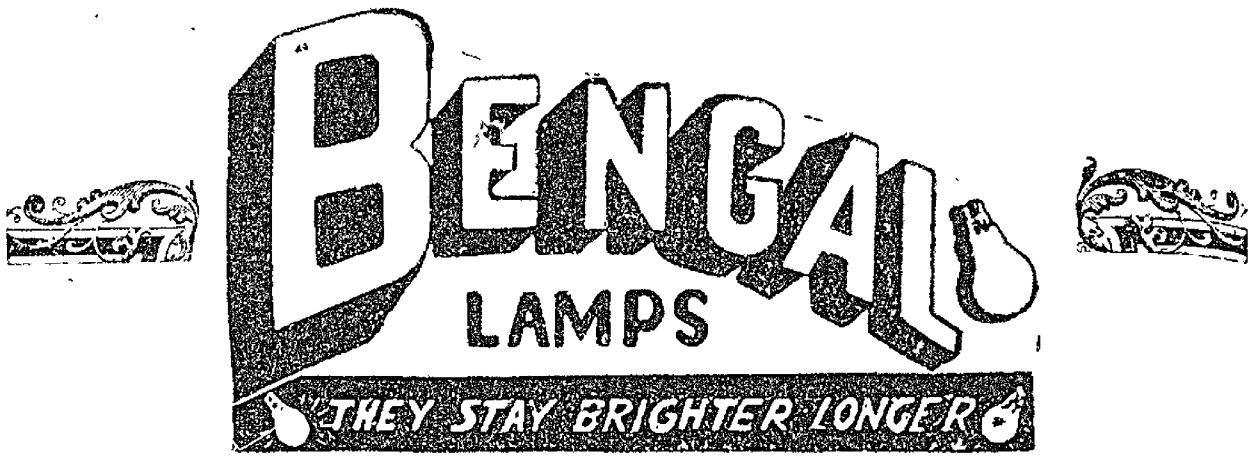

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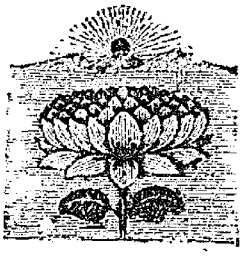

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SHOCK CURES

Three years ago Mrs. Harold Sayles of Pontiac, Michigan, suffered severe shock in a car accident—and went blind in one eye. Recently the vision in her blind eye was suddenly restored when she gave birth to a daughter.

Doctors considered that a special anaesthetic, combined with Mrs. Sayles's excitement, produced another shock sufficient to restore her sight.

Frequently a sudden shock will achieve what the doctors have failed to accomplish. For eight years a Reading, Berkshire, woman was completely blind, but persisted in managing her home without help.

Standing on a chair one day she missed her footing and crashed to the ground. None of her bones was broken but she received a severe shock and had to go to bed at once. Next morning she was able to see!

When a bomb fell during an air raid only a few yards from the home of Mr. and Mrs. Hunter in Glamorganshire, Mrs. Hunter screamed, leaped out of bed and ran to her husband.

He had a bigger shock than his wife: she had been bedridden with incurable paralysis for four years!

Another remarkable case was that of Mrs. Sarah Brown, of Southwold, suffolk, stone-deaf from shock on hearing of her son's death in the first world war.

At the age of 85 someone entered her room unknown to her. She turned round in sudden surprise and soon felt a "crackling" noise in her head. Then her full hearing returned!

Some of the most remarkabe cases of shock bringing back the senses have occurred among Servicemen in wartime. A carporal who lost his voice and hearing in a shell explosion ha the utmost medical care. He was eventuall discharged from hospital as incurable. Fo months with shattered nerves, he refused t go out.

At last he was persuaded to go out. Attend ing a show in Liverpool, he suddenly hear himself laughing at a comedian. He wa cured!

An unpleasant life-or-death shock was th cause of the cure of Sgt. Chalmers, a Canadia soldier blinded during the war. On the wa back to Canada the ship was torpedoed and h was thrown into the winter sea.

He was dragged into a boat and given arti ficial respiration. As he regained conscious ness his first words were: "I can see!"—ye he had been pronounced incurably blind!

Another strange case was that of a Leed man who lost his speech and hearing afte being blown up by a shell in 1917: he regaine them when knocked down by a car in 1943.

Medical psychologists explain that thes cases are a form of technical hysteria. A ma who becomes deaf after shell-shock may do s because he cannot bear the memory of th noise made by the shell burst.

His deafness symbolises his horror; the los of speech, which is secondary, usually occur because speech depends on hearing.

A similar shock of equal emotional strength may therefore bring about a sudden cure b breaking down the barrier the patient ha erected to defend himself.

The patient may probably think, "That firs shock could not have been so bad after all. His terror of it then disappears.

Careful observations have shown that mos of these cases occur in patients with types o personality which split under abnormal strain The underlying psychological reasons for the breakdown may go back far into their infanc

One of the most unusual shock cases had a remarkable sequel. John Collinson, an Australian soldier, was badly wounded on the Somme in 1917. He had to have several operations. One day when under the anaesthetic he burst into a song—with a fine tenor voice.

He could not believe this, as he knew he could not sing a note in his thick baritone voice.

The nurse who first heard him sing encouraged him to try. When convalescent he sang at hospital concerts.

Sir Henry Wood, the famous conductor, heard of it with the result that he gave Collinson seven months' free training and then sent him to Milan for extended study. Later Collinson became a well-known international singer.

Curing patients by some kind of shock is now a recognised psychological method. People with a form of depression, for example, can be given about once a month an electric shock which makes them temporarily unconscious.

In most cases there are definite signs of improvement after several months.

CITY CONVENIENCES

After years in the country, an elderly couple sold their farm and retired to the city to enjoy life.

On the first morning the wife arose before sunrise and waking her husband, asked, "Isn't it time you were getting up to light the fire, John?"

"No, Mary," yawned the old man. "I'll call the fire brigade. We might as well get used to these city conveniences right away."

* * *

What can we call in Mysore?

THE ADMIRAL'S WAY

A famous admiral always encouraged his officers to act on their own initiative.

One day he received a message from one of the captains in his fleet: "Am lost in fog. Shall I proceed to destination or return to base?"

The admiral replied: "Yes."

Soon after, another message arrived: "Do you mean yes, I should proceed to destination or, yes, I should return to base?"

This time the reply was: "No."

A TIP TO LAL BAHADUR

"What's the use of a time-table when the trains are always late?"

"What's the use of waiting rooms if they're not?"

CHARITY!

A well-known woman was famous for her charity to those less fortunate than herself. She couldn't bear to know of the distress of others without doing something to relieve it. She returned to her table in a night club recently and informed her husband that she had just given £50 to the woman in charge of the ladies' cloak-room.

"What's the matter with you?" asked her husband, angrily. "What's the idea of spending money like that?"

The woman's eyes began to dim with tears. "The poor thing," she explained, "told me she had no television set."

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"Man does not live by bread alone, but by beauty and harmony, truth and goodness, work and recreation, affection and friendship, aspiration and worship!

Not by bread alone, but by the splendour of the firmament at night, the glory of the heavens at dawn, the blending of colours at sunset, the loveliness of magnolia trees, the magnificence of mountains!

Not by bread alone, but by the majesty of ocean breakers, the shimmer of moonlight on a calm lake, the flashing silver of a mountain torrent, the exquisite patterns of snow crystals, the delicious creations of artists!

Not by bread alone, but by the sweet song of a mocking bird, the rustle of the wind in the trees, the magic of a violin, the sublimity of a softly lighted cathedral!

Not by bread alone, but by the fragrance of roses, the scent of orange blossoms, the smell of new-mown hay, the clasp of a friend's hand, the tenderness of a mother's kiss!

Not by bread alone, but by the lyrics of poets, the wisdom of sages, the holiness of saints, the biographies of great souls!

Not by bread alone, but by comradeship and high adventure, seeking and finding, serving and sharing, loving and being loved!

Man does not live by bread alone, but by being faithful in prayer, responding to the guidance of the Holy Spirit, finding and doing the loving will of God, now and eternally!"

X.

HOMOEOPATHY IN ATHARVA VEDA

The "Law of Similars" or that things which cause the disease can also cure the disease, was discovered by the ancient Hindus. From them the Greeks also had learnt it.

However today Homoeopathy is supposed to have been discovered by Hahnemann who lived between 1755 and 1843. In 1796 he first published his researches in Huffeland's Medical Journal, and in 1805 brought out his book, "Fragmenta de Veribus" in Latin. In 1810 came his magnum opus, "Organon."

In India it was introduced in 1835 by Dr. Honigberger, Court physician of Maharaja Ranjit Singh.

Sri Bharathi Swamiji, the erudite scholar, whose contribution, "Small-pox and its Vedic Cure", we published some years ago, is now placing before our readers the Atharva Vedic theory of Homoeopathy, which was much in advance of the Hahnemannian theory and practice. The details of potentization of drugs are surprising, the potentized drugs acquiring not only curative but recuperative properties. Sri Bharathi Swamiji writes,—

"Like every body else, I held that Hahnemann was the founder of Homoeopathy. But, to my surprise, I found the beginnings of Homoeopathy in the text of Atharva Veda Volume 5, chapters 3–15 and 4–16., dealing with Triturations of Drugs and their Potencies in Therapeutic values. On a closer study, discovered that the idea of Potencies was taken from the Rig Veda itself, where in 7-52-1, is found the text "Aa Vaayo bhooshi Shuchipaa Upaanah Sahasra Niyuto Vishwa Vaar." with the analogy that Vaayu, the wind whirls and revolves upon itself and develops power progressively measured in Thousands of Horse Power ad infinitum. This power and motivity of the wind is said there to be acquired through wind being harnessed to

given number of horses from one thousand to infinity according to its whirls. Vide Text R. V. 7-52-1 "Vaayo Ashwaa Niyuta Iti Ityante."

It is not the novelty of the Shruti that attracted me to count in medicine, but the specific Therapeutic Value and the Medical import of the Text that matters. In the preamble, the Shruti mentions its specific import and its application to. 1. Gavaam Rogopashamana, Pushti Prajanana Karmasu, 2. Dushta Vaktru Mukha Sthambhana Karmasu, 3. Shaapa Bhaishajyaartham.

Gavaam Rogopashanti does not mean Cattle Treatment, but indicates the Specific Pattern of Atharva Vedic Therapeutic (Rogopashamana) and likewise Recuperative (pushti Prajanana) Measures, as the term Goh refers here to the Gopatha Brahmana, the Procedure Code of Atharva Veda Samhita.

2. Dushta Vaktru Mukha Sthambhana Karma does not mean a vain retaliation by closing the mouth of an abusing enemy, but the Treatment of the Pattern of Verbative Obsession of Psychosis and likewise of the Hysteric Yells of certain Psycho-Neurotics.

3. Shaapa Bhaishajyam in its turn represents the treatment of Obsessive suggestions and Auto-suggestions of Alarming Maladies with Terrifying Visions and Thought Complexes like Schizophrenia.

Vide Text. A. V. 5-3-15 and 16 :

"Gavaam Rogopashamana Pushti Prajanana Karmasu, Dushta Vaktru Mukha Sthambhana Karmani, cha, 'Ekaa cha Me' (5-3-15); Yadi Eka Vrushosi' Iti Sooktaabhyaam, Khalatula Parneem Madhuna Loditeshu Saktushu Jarjaree Krutwa Abhimantrya Paayayati. 'Yadi Eka Vrushosi' Ityabhimantrya Annam Bhunkte Shaapa Bhaishajyaartham iti. Ekaacha me iti Maddhulaa Shabda Vatyah. Yadi Eka Vrushosi iti Vrusha Lingaah."

It is common knowledge that Ayurveda is an Upa Veda, appendixed to Atharva Veda, in spite of its beginnings and bearings in the Rig Veda. Neethi Shastra says that all Medicine whether in Rig Veda or Yajur Veda was subordinated to and ordained to be directed by the canons of the Atharva Veda. Vide Text :

Trayyaam cha Danda Neetyaam cha Kushalah syaat Purohitah Atharva Veda Vihitam Karma Kuryaat Shaantika Poushtikam ॥ Iti.

Whilst therefore, the Naigamic Medicine of the Ric and the Yajur Veda contemplates Choorna, Quatha, Guti, Lehya, Mantha, Ghruta, Taila, etc. modalities ground, macerated, boiled, strained and prepared with mardana in the kalpat with the To and Fro Linear Motion of the pestle, Atharva Veda contemplates Trituration with Circular or Rotary Motion like the Whirlwind. A New Idea altogether.

The Rotary Motion otherwise called Trituration is peculiar to Atharva Veda and is claimed to generate a New Therapeutic Power in the Drug and in the Vehicle a New Recuperative Power, both powers progressively measured in terms of Ox Power or Horse Power, not dissimilar to the Brake-Horse Power of the Modern Automobiles. Just in the same way as Electricity is produced by the Rotary Motion of One Copper Wire Rolled Toothed Wheel round another similarly rolled, within a Turbine, and collected in the Accumulator, it was discovered that in the Process of pulverisation of the drug, when the pestle revolves round its own axis, the Drug progressively gets Molecularised and ultimately Atomised and the Atoms further divided like the Modern Fissionable Metals—Uranium for instance—and acquires an amount of Therapeutic Energy in itself, and side by side generates a corresponding amount of Recuperative Energy in the Vehicle, progressively measured in terms of Horse Power unit to unit.

This point is emphasised and elaborated by the Text of Atharva Veda 7-1-5-5, which

assures that the drug and the Vehicle once charged with an amount of Power, Therapeutic or Recuperative, is permanently retained there without the least deterioration through keeping over long periods and faulty storage including exposure to air. Vide Text A.V. 7-1-5-5.

"Eka yaa cha Dashabhis cha suhute Dwaabhyaam" "Ishta yaa Tisrubhis cha Vahate Trimshataa cha Viyugbhir Vaayu iha Vi Muncha."

Note: I. The Term 'Viyugbhi' means harnessing a number of horses simultaneously to the Car, corresponding to the heaviness of the load to be dragged. Vide Commentator's note—"Viyugbhih Viseshena Ujyante Rathe iti Viyujo Badabaah Ashwaah."

Note: II. The Term 'Vahate (Vahase)' denotes Gati or Speed. Vide Commentator's note—"Vahati iti atra Gati Maatra Vaachi."

Thus, the Shruti well contemplates both load and speed and fixes the number of horses to be harnessed at a given time to the car for producing the required therapeutic effect appropriate to the Acuity or Ugrata of the disease in terms of load; and to counteract the chronicity or Yaapyata of the Disease in terms of speed in order to effect a prompt and satisfactory cure.

Note: III. The Term 'Suhute' in its turn, is indicative of the Vidhi or the rule of measure of the number of Horses required to pull the Therapeutic Car, or in other words, the Number of Horse Power Therapeutic Energy required to tackle a given case, say Ten Horses in one case, Twenty Horses in another, and thirty Horses in the third and so on. Vide Commentator's Note. "Suhuta iti Vidheya Viseshanam. Yateh Taa Suhutih; Atah Asmaath Aavaahanaanusaarena Asmaakam Phala Pradaanam Aadaraanu saarena vaa Secghram Aagantum, kadachit Dashabhih, kadaachit Vimshatibhi, kadaachit Trimshadbhih Badabaabhih Asmadeeyam Yaagam Bheshajam Praapnuheeti. Iti."

Note: IV. The Term 'Iha Taa Vimuncha' indicates that the Horse Power of Therapeutic Energy acquired in a given potency, will stay there permanently without the least deterioration through infinite storage and keeping pending the need for use. Vide Commentator's note. "Aagatya cha he Ashwa Balaroop Vaayoh Iha Asmadeeya Yaagnika Chikitsa karmani Taah Badabaah Vimuncha. Ihaiv Sthaapaya. Itah Pradeshaath Oushadh Shareeraatcha Pradeshaantaram Aabhih Badabaabhi Maa Praapa ityarthah. Iti."

Note: V. The Term 'Vaayo' means Horse harnessed to the Car. In other words, the Horse Power of Therapeutic Energy generated and accumulated through the process of Trituration at a given time. Vide Commentator's note. "Vaayoh Ashwaa Niyuta Ityutyant Iti."

(To be continued.)

THE PROPHET

While meditating deeply one day, Prophet Mohammad's cat came to him and lay down to sleep in the prophet's capacious sleeve. It was still asleep an hour later when Mohammad wanted to rise to attend to his affairs.

Taking a knife the prophet gently cut off the sleeve of his robe and then rose carefully to his feet in order not to disturb the animal's slumber!

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ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸಮನ್ವಯಕ್ಕೆ ಅನುಗುಣವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ದೆಸೆಯಿಂದ ಹೊಸ ಮತರಚನೆಯ ಮೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಚೋದನ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಆವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬–೦–೦.

Review in the "Hindu", Madras:

"Issued as a publication of the "International Academy of Sanskrit Research" founded in Mysore, by Mr. G. R. Josyer, and his collaborators, the present volume contains in Kannada what may be described as a constructive and critical historical survey of different systems of thought and speculation that have appeared in the course of the progressive growth and evolution of India's higher thought since the age, or period, or epoch of the Vedas and Upanishads. Not merely this. The authors have attempted, in addition, harmonisation of the different systems studied and expounded by them, with a view to emphasis being placed or laid on the greatest common measure of agreement among them, in a world torn and troubled by warring trends and tendencies, conflicting creeds, and contradictory political ideologies and loyalties.

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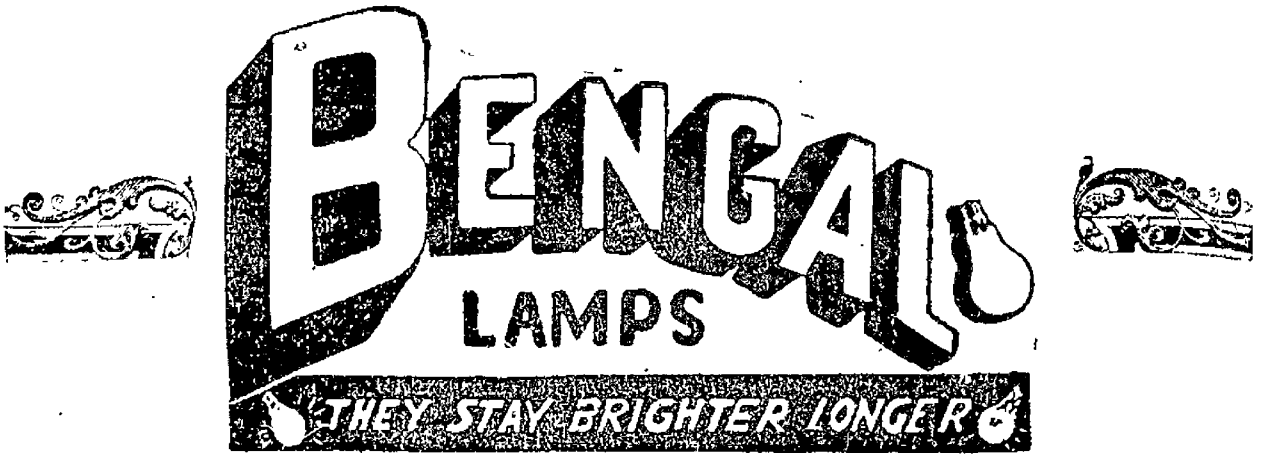
The second part is devoted to harmonisation of the different systems. The different systems are also examined in the light of latest scientific knowledge and conclusions, and vis-a-vis, the modernist developments rendered possible by laboratory sciences and discipline. The authors have kept close to the standard classics and authoritative sources, it is a pleasure to acknowledge, in the course of their long, historical, critical, and constructive survey.

The authors are unreservedly to be complimented on their brilliant work."

Most useful and valuable book with benefit."



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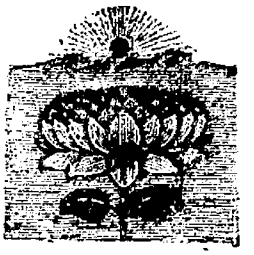

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The blood consists of a fluid part, red cells and white cells called corpuscles, platelets and salts. The red corpuscles which number about 5 million per cubic millimetre of blood and the white corpuscles which number about 7500 per cubic millimetre play important roles in the body. It is the latter which are the soldiers that fight the invading disease-causing organisms. When disease germs enter the body at any point the white corpuscles race to that area in large numbers, get through the walls of the vessels which hold blood, surround the infected portion and proceed to destroy the invading germs. They destroy by engulfing the invaders. As many as 15 to 20 germs can be seen on occasions within a single white corpuscle. The disease germs are equipped with powerful poisons. So in the battle between them and the defending white corpuscles some of the latter come out second best. The casualties among the white corpuscles form a major portion of the pus that forms in such cases. The area containing the pus is called an abscess.

Blood contributes to the self-repairing capacity of the body. Thus when the body is wounded and bleeds, clot formation is the device by which nature seals off the flowing blood. In the process of clot formation very intricate chemical processes are involved. It would be clear that, if the clot-forming substance is normally present in the blood, the result would be calamitous as the blood will congeal in the vessels. What really happens is that a certain precursor substance is present in the blood which, at the time of crisis, lea to the formation of the clot-forming substan by a chain sequence that strongly recalls t nursery story about the house that Jack buil

In high altitudes the diffusion pressure oxygen in the air sacs of the lungs is lo Each red corpuscle, therefore, leaves the lun incompletely loaded. This suituation is m by a more rapid circulation so that the numb of trips made by each corpuscle is increase The organ known as spleen, which is a reser voir of corpuscles, is drawn upon for an actu increase in their number. If the need co tinues, the blood receives a permanent enric ment of corpuscles by the activity of t blood-forming organs in the marrow of lo bones. Thus the blood discharges a vit function in keeping the body in health. Th white corpuscles play the more important ro but the role of the red corpuscles is al important.

By courtesy of
The Press Information Bureau,
Govt. of India.

(*Continued from page 6,*)

supply a missing vital link, in the manu facture and administration of Atharvan Astra Rasas for acquiring "Amruta" or Im munity. This researeh, it is hoped, migh revolutionise modern medicine and also giv us new weapons, possessing therapeutic pr cision and certainty of action. With a vie to push through the proposed investigatio with collaborated study and corroborate experiment, it is expedient that "A Study Circle of Oriental Medicine" is formed empanelling in it competent medicos of a systems of medicine and eminent orient scholars.

WEIGHING CEREMONIES

The Aga Khan was weighed against platinum in Karachi on February 4 to celebrate his 70th birthday.

On his golden and diamond jubilees he was weighed against gold and diamonds respectively.

These weighing ceremonies have attracted world attention not only because the Aga Khan is a world figure but also because they have been accompanied by oriental pomp and splendour.

The ceremonial weighing of a person against precious metals like gold and silver or fruits and foodgrains is an ancient Hindu custom and is known in India as "tula-dana."

There are several references in ancient Hindu scriptures to the observance of this ceremony.

The "Matsya Purana" and the "Linga Purana" mention "tula-dana" as one of the "Maha-danas" or "great gifts" that brings merit to the person who does it.

With religious sanction behind it it became part of custom and tradition particularly with royalty.

On auspicious occasions like birthdays, marriages, coronations, kings used to be weighed against gold and silver and these were then distributed as gifts to the Brahmins and the poor.

In the legends of Krishna there is an interesting episode which tells us how Krishna was weighed against all the treasures proud Satyabhama heaped on the scales but still failed to tip them.

It is said that only when Rukmini prayerfully laid a tulsi leaf, as against all the riches of Satyabhama that the scales tipped even!

With the spread of Buddhism and Hindu culture to South-East Asian countries, the practice of "tula-dana" was adopted by the kings of some of these countries.

Burmese chronicles contain frequent references in such ceremonial weighings. King Nerapatisittu of Burma (1173-1210) built pagodas out of the value of gold against which he and his sons were weighed.

Another king, Razadarit, celebrated his victories by several good deeds, among which special mention is made of an offering of gold equal to his weight for gilding the dome of the great Shwedagon Pagoda at Rangoon.

Likewise, several other kings and queens of Burma gave gold equal to their weights for gilding the spires of the Shwedagon and other shrines.

In India Muslim kings too, adopted this purely Hindu custom. The Mughal Emperors used to be weighed against gold, silver, silk, grains and salt on important occasions. Even Aurangazeb observed this Hindu custom and saw nothing in it to disturb his puritan conscience.

In Kerala, not only the kings but even the common people have ceremonial weighing to mark the birth of a child or a recovery from an illness or a birthday.

The ceremony is observed as a religious ritual and is generally conducted in a temple. But common people use sugar, gur, fruits and grains which their pockets can easily afford.

The "tula-dan" practised by the kings of Travancore is slightly different but of deep religious significance. The gold they are weighed in is fashioned into the image of a cow. At the time of coronation, the king has to pass through the inside of this cow which is large and hollow enough for the purpose.

This is a ritual purification and a symbolic re-birth that is further sanctified by the learned priests chanting vedic mantras.

The king is born anew as heir to a sacred heritage and his life is a trust in the cause of "Dharma."

Then, the effigy of the cow is broken and the gold distributed to the 'holy' men assembled.

The chief feature of "tula-dana" is the giving away of the gifts in charity to the needy as well as to 'holy' persons. It is an act which blesses both the giver and receiver.

K. B. I.

The Rationalist

Therapeutic Potentisation of Astra Rasas or Atomic Weapons in Atharva Veda

SENSATIONAL REVELATION BY SRI BHARATHI SWAMIJI, MYSORE.

There is an ancient pattern of potentisation of Ayurvedic Recipes, akin to Homoeopathy, for progressive increase of their Therapeutic activity. This is laid down in the text of Atharva Veda, canto 5 Chaps. 3-15 and 3-16. This supplies the missing vital link in the Pharmacology and Therapeutics of "Astra Vaidya" with medicines possessing "Anurosha-dharma" or the power of the provoked and bombarded atom. The discovery might revolutionise modern medicine and also give us new weapons, possessing therapeutic precision and certainty of action, like, "Brahma Astra Rasa" a capital resuscitative and "Pasupatha Astra Rasa" a powerful mobiliser. Astra Rasas have their parallels in Dhanur Veda, like "Aagneya Astra" an incendiary, and "Naaraayana Astra" a blasting Devastator, perhaps, not dissimilar to the modern bombs and atom bombs. While Astras were used in war against man, for absolute victory, Astra Rasas were used in war against disease for absolute immunity or "Amruta" as the Veda calls it. So says Sri Bharathi Swamiji, Director, Bharatha Cultural Heritage, Mysore, in his thesis presented to the International Academy of Sanskrit Research, for publication in the "Rationalist", Mysore.

Therapeutic potentisation of Astra Rasa is something like the transformer devise of high voltage electric current of mimic use in the bed-room. Astra Rasas have therefore to be initially diluted with a suitable diluent and later triturated with time and number scales, corresponding to the scale of dilution. The process of trituration is called "Jar-jarana" or whirling with high velocity. There are only ten potencies I to X, designed to combat disease in its ten stages of Acuity, Intensity, Chronicity and Complexity, progressively manifested through its course in the ten main systems of the body.

The Vedic system does not contemplate the Hahnemannian Dictum that the drug should produce symptoms of disease in the healthy body on administration. Another characteristic of the Vedic system is that with the Therapeutic Astra Rasa the diluent Tuga Ksheeri also undergoes trituration and acquires a corresponding amount of recuperative energy to synchronise the therapeutic effect. And what is spectacular is that, in fitness to their exaltation, Astra Rasas are administered dose to dose with vehicular escorts, liveried according to their potency for selective and direct action in the specified system, without interference by other intervening and successive systems.

This pattern of Atomic Pharmacology and Therapeutics of Astra Rasas is novel and demands intensive study and corroboration for profitable inclusion in the World's Armamentarium of healing measures. The Swamiji therefore invites competent medicos of all systems of medicine, ancient and modern, as well as eminent oriental scholars in the Indian Union, to join his "Study Circle of Oriental Medicine" to carry on the proposed investigation.

Editor.

"In his Atharva Veda Bhoomika, Sri Saayana Aacharya, says, that according to Koushika Sootra, the chief (viniyoga) indexer of Atharva Veda, disease arises through two main sources. They are 1. Aahaara Nimitta and the other Anya Janma Paapa Nimitta. Aahaara Nimitta means nutritional, and includes Vihaara

jimitta or environmental. Anya Janma refers inheritance. Therefore Janma Nimittaka means diathetical. Paapa in its turn, represents emotional complex of conscience, arising from mental concepts of thought, word and deed, according to their nature, good or evil, pleasure or pain, summed up as "Ishta and Anishta". Vide Koushika Sookta, 4-23-1.

Shruti Text:-

द्विधा व्याधयः आहारनिमित्ता अन्यजन्मनिमित्ता श्रुति ॥

Assignment of disease to different Vedic treatments: Proceeding, the same Sookta assigns the first division, nutritional and environmental diseases to Naigami Vedic treatment; and assigns the second division of diathetical and emotional complex diseases to Aagami Vedic treatment. Vide Koushika Sookta 4-23-1.

Sootra Text:-

तत्र आहारनिमित्तानां निगम वैद्यशास्त्रोक्त चिकित्सया उपशमनम् । पापनिमित्तानां तु आथर्वणिक भैषज्य-कर्मभिरेव उपशमनम् । इति ॥

Vedic Concept of Health and Disease:- Being primarily psychic concepts of thought, word and deed, Paapa and Punya accelerate certain endocrines and inhibit certain other endocrines, creating thereby, psycho-endocrinal imbalances. Perfect balance between the initial mental concept and the physical endocrinal interlocking indicates health or swasthata; and their imbalance indicates Aswasthata, or ill health, as indicated by the Axiom,

रोगस्तु दोषवैषम्यम् दोषसाम्यम् अरोगता ॥

Somatic and Psychic Counterparts of Disease:- Disease is defined as the sum total of divers disturbances in the several physical systems and mental agony, having a part in the physical and the counterpart in the psychic. Vide definition,

विविधा आधयः मनः पीडा यस्मिन् सः व्याधिः ॥

Therefore, "Kaaya Chikitsa" or treatment of the body alone, apart from the mind, does not lead to radical cure; as the untreated mental agony remains there in the unconscious, giving rise to relapses. The psychic part of treatment for the elimination of Manah Peeda, was held up in Atharva Veda.

Evidenced as above, Pharmacology and Therapeutics of the Nigama and the Aagama Veda, dealing, as they do, with the somatic and psychic aspects of disease, are therefore different and more or less complementary to each other. Treatments, to be complete and conclusive, must, therefore, be focussed with perfect Nigama-Aagama coordination.

This aspect was long lost to the indigenous professions, due to the suppression of Atharva Veda on account of vigorous condemnation and official exclusion from Durbars; Parishads, temples and other public institutions, by Attri, the leading Naigami Smruti Karta and law-maker. Vide Atri-Smruti, 383 and 384.

ज्योतिर्विदो ह्यथर्वाणः कीरा पौराणपाठकाः । श्राद्धे यज्ञे महादाने वरणीयाः कदाच न ॥ अ. स्मृ. ३८३.

श्राद्धे च पितरो घोरम् दानं चैवच निष्फलम् । यज्ञे च फलहानिः स्यात् तस्मात् तान् परि वर्जयेत ॥

अ. स्मृ. ३८४.

Pharmacology and Therapeutics of Aagama Veda:-

Aagama veda is the other name of Brahma Veda. It comprises of two sections namely 1. Bhrugu Section and 2. Angiras Section. Bhrugu became Atharva or plenipotentiary of Brahma. Therefore Bhrugu section came to be named as Atharva section. Brahma Veda is therefore collectively called Atharva-Angirasa Veda. Angirasa Veda deals with Rasa or Chemistry pure and applied, or pharmacology as we call it. Atharva veda deals with Bhaishaja or Therapeutics, in modern sense. A particular section of medicine devoted to "Amruta" or Immunity was attributed to

Brahma himself as Parishishta or supplement. Vide Gopatha Braahmana 3-4. Shruti Text.

एतद् वै भूयिष्ठं ब्रह्म । यद् भृग्वङ्गिरसः । ऐङ्गिरसो स रसः ॥

एऽथर्वाणं तद् भेषजम् । यद भेषजम् तदमृतम् । यदमृतम् तद् ब्रह्म । इति ॥ एवं सारभूतत्वात् ब्रह्मत्वकर्तव्यप्रतिपादकत्वाच्च अयं वेदः ब्रह्मवेद इति अपि आख्यायते ॥

Atomic Science in Angirasa Veda :–

A part of pure chemistry of Angirasa Veda, connected with "Anu Vidya" akin to modern atomic science, was developed and utilised for the manufacture of explosive War Weapons, like "Aagneya Asthra" an incendiary weapon, like the modern bomb, and "Naaraaayana Asthra" a devastator like the modern atom bomb. This branch was separated with the name of Dhanur Veda.

Atomic Science released for Medicine in Peace Time:

After conclusion of the Deva Asura yuddhas and peace was concluded, a proposal was made for the release of atomic science or Anu Vidya for medicine and other civil purposes, with the following decree :–

Vide Atharva Veda 1-1-Viniyoga in the end :–

एवं तत्तत् कर्मानुसारेण मन्त्रलिंगानाम् गौण्यादि वृत्याश्रयेण विनियोगार्थपरता कर्तव्या । इति ॥

Then, Gouna Vrutti of Astra Vidya was rationalised; with the help of which, a new series of Organo Metallic Complex Recipes were manufactured, with the name of "Astra Rasa" possessing "Anu Rosha Dharma" or the power of the provoked and bombarded atom, parallel to the Astras. In the same way as Astras were employed in war against man for absolute victory, Astra Rasas were designed for use in war against disease, for absolute immunity or "Amruta" as the Veda calls it. "Brahma Astra Rasa" a capital resuscitative and "Paasupatha Astra Rasa" an unparalleled mobiliser are examples of the new series of atomic medicine.

"Anya Janma" and "Janma" the diathetical aspect of disease left out in the Koushika Sootra quoted above, was then taken up for treatment with Astra Rasa, in the name of Amruta or Immunity.

Anu Vidya being a later development and still the more later being Anu Vaidya, both of them, along with Atharva Angirasa Vedas and their supplements and appendixes, were sunk in as "Abhi Chaara" dangerous texts, and became fossils.

In the process of transformation of Astra Vidya into Astra Rasa Vaidya Vidya, and the preparation of Astra Rasa atomic medicines metals have to undergo a number of operations, like–

1. Pareekshana or Identification, 2. Sodhana or Purification, 3. Vishadana or Stratification 4. Pattreekarana or Malleation, 5. Jaarana or Sublimation, 6. Maarana or Calcification, 7 Taarana or Levitation, 8. Lodana or Dilution, 9. Jarjarana or Potentisation, 10. Vaahana or Vehiculation. Of these ten processes 7 Lodana or Dilution and 8. Jarjarana or Potentisation are akin to those of Modern Homoeopathy.

Idea of Dilution and Potentisation in Rig Veda

Although Hahnemann elaborated the idea of dilution and potentisation of drugs for progressive increase of their therapeutic activity late in the Eighteenth Century, his work may be only a happy rediscovery. The idea was initially inspired in Rig Veda. 7-52-1. and was later developed with proper scales of dilution and trituration, and utilised for transformation of Astras into Astra Rasa and their appropriation to medicine, with perfectly rationalised Pharmacology and Therapeutics, in Atharva Veda 5-3-15 and 16.

The text of Atharva Veda, and the method of potentisation mentioned there together

(Continued on page 2.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

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THE DIVINING ROD IN ENGLAND TOO

When the church clock strikes twelve in the eerie darkness of the eve of St. John—June 23rd, also midsummer's eve—you may see a number of strange lights moving quickly through the woods and orchards of rural England.

They flicker a little as they flit from tree to tree, then stand quite still and there comes a violent crashing and snapping of branches.

No, witching hour though it is, the dancing lights belong not to foul earth-bound spirits, but to ordinary men—water-diviners, in fact, superstitiously cutting their twigs in the belief that, obtained on this particular night, they will possess supernatural power.

It seems that not all dowsers follow that ancient ritual of stealing into the orchard at dead of night, some are particular to cut only when the moon is on the increase, while others will wait until the moon is on the wane. Some make an intense study of the position of the stars before using their knives.

How is it done, this mumbo-jumbo of detecting water? Nobody knows. Not even those who do it. It could be that the presence of water beneath the soil sets up an electric field at the surface, and causes the rod to dip. But most diviners scorn such scientific reasoning and, with a shrug of their shoulders, dismiss the whole matter as "an act of God."

Water is far from the only thing to be tracked down by the humble twig. The author recalls how one dowser tried to trace a drowned man by holding his rod over the water, while his pals rowed him up and down the river. All in vain.

"But," writes Norman Wymer, "the dowser was not to blame. For in the midst of operations who should turn up to watch but the 'corpse' itself!" He had heard that the were queer "goings on" and wanted to be the fun!

* * *

It shows that the knowledge of water-div ing was in practice even in England. It silly and unscientific to scoff at it.

(*Continued from page 6.*)

effected in two ways 1. Supplementation function. 2. Replacement of the defec organ. The former is effected by the admi stration of dravya carrying similar function the plant body. The latter is effected by engraftation of a healthy organ from a liv animal either in part or whole. This proce of engraftation s called "Jeeva Barhi" shroutic language. Sometimes, Animal Orga were used for injection in their entire macerated form of desiccated extract purodasha or dehydrated form, for function supplementation. This is carried under Law of similars, framed on the hypoth that Sthavara and Jangama or plant and anim realms are interdependent and compleme tary. Vide Ayurveda Sutra 4-53.

प्रकृतिपुरुषयोः जगद्रक्षणार्थं स्थावरशरीराण्यभूताम् जंगमशरीराणि अभिवृद्धिं कुरुतः । तावुभौ अभिवर्धन्ते । इति ॥ आ. सू. ४-५३

(*To be continued.*)

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AID FROM THE CENTRE

The preacher from a poverty stricken little church had bothered his bishop with so many appeals for aid that the bishop finally informed him in no uncertain terms that he wanted no more appeals from him. Nevertheless the next week brought another letter which said: "Dear Bishop. This is not intended as an appeal. It is meant to be simply a report I have no pants."

So do our States appeal to the Centre for aid!

TWO VIEW POINTS

Two little boys were talking over the wonders of nature. Said one, "Aren't ants funny things? They just work and work all the time and never play."

"Oh," said the other, "I don't know. Every time you go on a picnic, there they are!"

EARTH AND AIR

Two cadets were talking about a former fellow air-corps student who had been transferred.

"Why do you suppose he ever went into the air service anyway?" asked one.

"That's easy," responded one of the ground crew. "He was no earthly good."

ONCE IS TOO MANY

The farmer's speed was the horse and buggy; but a friend finally persuaded him to take a ride in his airplane. He made no move nor uttered any word during the trip, but upon being returned to terra firma, he turned to his friend and said, "Thanks for the two rides."

"What do you mean, two rides?" asked the friend, "you only had one."

"Nope," replied the former firmly. "Two, my first and my last."

TWO VIEW POINTS

A playwright who had been enticed to Hollywood decided to return to Broadway. He gave his producer notice to that effect. "Don't do it," pleaded the movie magnate. "You can't make any money on the stage. Take your last play—how much did that make?"

"Eighty thousand," replied the playwright with a certain amount of pride. The producer turned up his hands and shrugged his shoulders.

"See!" he said.

HIS WORST DEFECT

The girl had consented to be his and he was clasping her tenderly in his arms.

"I wonder what your folks will say," he said. "Do they know that I write poetry?"

"Not yet, dear," she replied, "I've told them about your drinking and gambling, but thought it best not to tell them everything at once."

THEIR DIAGNOSIS

The Resident Medical Officer, taking a class of students round the wards pointed with some pride to a girl who had been successfully treated by pneumococcal meningitis.

"But why does she squint?" asked a critical student.

"Examine her and find the cause," replied the R.M.O.

A few moments later the students, having examined the girl, reported: "There is paralysis of the external recti muscles and the pupil is fixed."

"What is the cause?" asked the R.M.O.

"Damage to ocule-motor nerve resulting from meningitis," was the answer.

The R.M.O. turned to the patient. "Show the doctor your eye, Nelly," he said.

The girl made a swift face-wiping movement and before the astonished students had time to think, they saw in her outstretched palm a glass eye!

The Rationalist

THE MYSORE DISTRICT AUTOMOBILE ASSOCIATION

The 25th Annual Meeting of the Association was held on the 21st inst. in the "Rationalist" building, under the Chairmanship of Mr. G. R. Josyer, the President. A large number of bus-owners of the District were present. After invocation by Sri B. Dasarathy, B A., the notice of meeting was read, and the Hon. Secretary, Mr. S. Sangiah, B.A., welcomed the members, and presented the annual report and accounts which were adopted.

The Chairman in the course of his Presidential speech observed:

"Gentlemen,

I believe this is the 25th Annual General Meeting of this important body of Mysore citizens. It was in 1928, when Bus Transport was still in its infancy, that Mr. Ramanathan, the District Magistrate, advised the few Bus Owners who had then adventurously taken up this mode of public service, to form an Association and induced them to meet frequently to consider common problems.

In every country both in ancient and modern times, persons forming one profession or trade, have always come together and formed a well-knit body. In our country, earlier thay even formed castes of Goldsmiths, Wood-carvers, weavers, jetties, etc. They had developed to such an extent that they had rigid rules, strictly enforced, breach of which they punished with boy-cott and dismissal of the offender from the profession and the [illegible].

In England too each trade had its gu controlled by the senior master-craftsman, which all persons following the trade w members.

In recent times in India we have Asso tions and Chambers of Commerce. The Indi Merchants' Chamber, Bombay, is a mu respected body. The Bombay Mill-owne Association, the United Planters' Asso iati of Southern India, and the South Indi Chamber of Commerce, are all examples businessmen combining and trying to saf guard their welfare and prosperity. Th Associatiou of yours is the oldest Bus-Owne Association in the State. That it has lived long is due to the loving care which the fathe of some of you present here, and others happi present here, bestowed on it. Mr. Papara and Mr. C. Basavaraj Urs were two of t original founders. Messrs H. R. Krishn murthy Rao, V. Thimmiah, K V. Muniswam Setty, Dharmaratnakara C. Perumal Chett and Major Rajagopal, all of them now in better world, contributed to the growth of th Association and took pride in it. Messs C. D. Narayana Rao, G. R. Ramiah, K. Nar yana Rao, B. Dasarathy, and S. Sangiah as office-bearers from time to time, and yo all, have helped to maintain the Asso iatio through thick and thin.

It seems to me therefore that it is mo appropriate that we should all combine togeth to mark the occasion of its completing years, by celebrating its Silver Jubilee on worthy scale. I think His Highness Th Raja-Pramukh would be glad to grace th occasion and inaugurate it The Centr Minister of Transport could be invited to ope and our own esteemed Chief Minister could b requested to preside, and along with th Transport Minister, unveil the portraits of th late Founders of Road Transport in th District, such as Sri Perumal Chetty, S Muniswamy Setty, and Sri Thimmiah, an

o First President and my esteemed prede-ssor, Sri H. R. Krishnamurthy Rao.

I wish the Association renewed life under our care, and wish you all much happiness nd prosperity."

The meeting, after discussion, adopted the ollowing resolutions :

That it be brought to the notice of the State Transport and Regional Transport Authorities hat the practice of issuing fresh permits is ecoming more and more irregular and un-ealthy, and that they be urged to conform o the Regulation, and fix the routes first, fix he number of permits allowable thereon, and he timings with due intervals, give priority o the existing permit holders, and then grant resh permits to the extent necessary.

That the issue of temporary permits by the Minister, the Chairman S. T. A., and the Chairman R. T. A, is becoming conflicting and confusing, and that a definite policy be laid down in the matter and adhered to.

That a route-war and permit war Road-way time table be got prepared by the S.T.A. and R.T.A, and be made available to the Association and to the public.

That it be urged on the Government that the Mysore District Automobile Association being the oldest Transport Association in the State, and its President not being a bus-owner, Government may be pleased to nominate him on behalf of the Association to the S.T.A. and R.T.A. Committees.

That the Silver Jubilee of the Association be celebrated early in May next, and that H.H. The Maharaja be requested to graciously inaugurate the celebrations, that the Central Transport Minister, Sri Lal Bahadur Shastry, be invited to Open it, that the State Chief Minister, Sri K. Hanumanthiah be requested to Preside over the celebrations, and that he and the State Transport Minister be requested to unveil the portraits of the First President, M. H. R. Krishnamurthy Rao, Mr. G. R. Josyer, President for the last 21 years, and the late Dharmaratnakara C. Perumal Chetty, K. V. Muniswami Setty, V. Thimmiah, and Major Rajagopal, who helped the growth of the Association.

That the Managing Committee, coopting 10 more members, take all necessary steps to make the celebrations a success.

The meeting then re-elected Mr. G. R. Josyer, M A., F.R.E.S. as President for the coming years, Mr. C. P. Nanjunda Chetty as Vice President, Mr. S. Sangiah, B.A., as Hon. Secretary and Treasurer, Mr. G. R. Ramiah as Joint Honorary Secretary ; and Messrs. P. N. Subbarayappa, B.A., LL.B., B. Dasarathy, B SC. (HONS) : T.Rangaswamiengar, B A., L.T., of Rajalakshmi Motor Service, Venkatanarasappa, K. Venkatachalapathi Setty, K. M. Nagaraja Setty of K. V. Motor Service, K. M Govindaraja Setty, General Motor Service, Ltd., Cheluvaraju of Gayathri Motor Service, K. Narayana Rao, C D. Narayana Rao, The Manager of Modern Motor service of Mysore, Ltd., and Md. Fazlul Rahaman, B.A., were elected members of the Managing Committee.

Sri H. N. Ananthapadmanabha Rao, Chartered Accontant, was appointed Auditor for 53-54 and also for 54-55.

Sri S. Sangiah propsed a vote of thanks to the President for his wise and invaluable guidance, and the meeting came to a close.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
"ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya. in English and Hindi.	1—0—0.

Therapeutic Potentisation of Astra Rasas or Atomic Weapons in Atharva Veda

SENSATIONAL REVELATION BY SRI BHARATHI SWAMIJI, MYSORE.

(*Continued from last issue.*)

1. Evolution of Vedic Medicine Nigama into Aagama :–

In his Pratignya, Sushruta mentions of two ancient systems of Ayurveda, in his time, 1. Sanathana, and the other Swayambhuva, Vide Sushruta Sutra Sthana chapter 1. sutra 36.

स्वयंभुवा प्रोक्तमिदं सनातनं च पठेद्धि यः काशिपतिः प्रकाशितं च । सपुण्यकर्मा भुवि पूजितो नृपैः असुक्षये शक्र सलोकतां व्रजेत् ॥ सु. सू. १–३६.

And as both these systems of Vedic medicine were held up as "Samantraka" unavailable to the Soodra, he had perforce to promulgate a new "Amantraka" system of Ayurveda, for the use of the masses, with a chapter from the Kasi Raja. Vide again Sootrasthaana 2-3.

शूद्रमपि कुलगुणसंपन्नं अनुपनीतं अमन्त्रकमायुर्वेदं अध्यापयेत् इत्येके ॥ सु. सू. २–३.

Here, Sanathana refers to Nigama Veda and its traditional Rig Vedic and Yajur Vedic systems of medicine. Swayambhuva refers to Aagama Veda also called Brahma Veda, with its two sections I. Atharva Veda and 2. Angiras Veda deals with Rasa or Pharmacology; and Atharva Veda deals with Bheshaja or Therapeutics. Vide Gopatha Brahmana. 3-4-quoted in the prefatory para above.

Original Naigami Vedic conception of disease was that it arises and ends with shareera or the body; and its treatment was designed as "Kaaya Chikitsa" or the treatment of the Shadanga Shareera, or the body, with its head, trunk and limbs.

Rig Vedic hypothesis of the body was "Pancha Bhootaatmikam shareeram" or that it comprises primarily of the five element. The elements are serially 1. Prithwi, or carbon, 2. Aap or ambu or hydrogen, 3. Tejas or Agni or oxygen, 4. Vaayu or pavana or nitrogen and 5. Aakaasha or ether. Accordingly, foods and other substances were divided into five main sections according to the leading Bhoota in their composition. The divisions are serially, 1 Paarthiva Dravya or Carbonacious substances, 2. Aap Dravya or Hydrogenous substances, 3. Aagneya Dravya or Taijasa Dravya or oxygenous substances, 4 Vaayavya Dravya or nitrogenous substances and 5. Aakaasha Dravya or ethereal substances.

According to the belief in elementary origin of disease, illness was primarily attributed to excessive injection of substances containing excess of a particular bhoota and the consequent indigestion thereof. In fitness therefore, treatment was designed in the administration of substances containing excess of a bhoota inimical to the offending food.

Vedic treatment is through two distinct approaches, one Shamana or neutralisation and 2. Sodhana or replacement. Of these, Shamana was the approach elected by the Rig Veda In correspondence, injection of shatru bhoota dravya according to the Law of Contraries was rationalised. Vide Ayurveda Sutra 14-7 Text.

यत् धातुविरुद्ध अन्योन्यद्रव्यादन अजीर्णजन्य आमपिच्छ विषकिमिश्रस्त सिराविकारकारक द्रव्यविरुद्ध अन्य द्रव्यादनम् यावत् धातुपोषकैकमेषजम् ॥

शा. सू. १५–७२.

Example :–

अम्बु भूतादिक द्रव्यादन अजीर्णजन्य आमपिच्छ विषकिमिश्रस्त सिराविकारहेतुक श्वासकास विकाराः ॥

आ. सू. १५–६६.

वह्निभूतादिक गुणोपलम्भक यावत् पदार्थाः तद्विकारहारकाः ॥ आ. सू. १५–६७.

Yajur Vedic approach was, on the other hand, Sodhana or replacement. And it was

(*Continued on page 2.*)

The I. A. S. R.

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INDIAN TRADE

RESERVE BANK SURVEY

Indian firms handled about 70-75 per cent of India's import trade and 60 to 68 per cent of export trade in the years 1951 and 1952, according to a survey conducted by the Reserve Bank of India on the distribution of imports and exports between Indian and non-Indian firms.

The survey did not cover imports and exports on Government account, imports by firms which were allowed "round sum remittance" facilities, and exports by firms enjoying G. R. 3 facilities.

(G. R. 3 facilities permit these firms which enjoy them to retain the proceeds of their exports and utilise them for financing imports into India).

"It has been found that the ratio of trade handled by Indian firms who have these facilities (R.S.R. and G.R. 3) is about 15 per cent in the case of exports," the survey said.

"Taking into consideration these firms also it is found that the overall percentage Indian-holding works out to be 61 to 66 per cent in the case of imports and 56 to 63 per cent in respect of exports."

As regards the proportion of business handled by Banks belonging to different countries. British banks accounted for 60-65 per cent of the import trade and about 54 per cent of export trade. Indian banks were next in importance handling about 20-25 per cent of the import trade and 25-30 per cent of the export trade.

Dutch and American banks accounted for about four per cent each of the import trade. In the case of exports, Dutch banks accounted for 10-12 per cent while the American banks accounted for three to five per cent.

As regards the proportion of import trade carried on by Indian firms, 30-35 per cent went through Indian banks and 50 to 55 per cent through British banks.

In the case of exports the percentages were 30 for Indian banks and 45 for British banks and 15 for Dutch banks. The survey showed that the percentage of trade in the hands of non-Indian firms was greatest in Calcutta.

Commodity-wise results indicated that, in general, a major part of the trade in almost all the commodities, except tea and oils, was carried on by Indian firms.

"The data for both the years 1951 and 1952 show similar results" the survey said.

The import trade in commodities like raw cotton and metals (iron and steel and others) was concentrated in Indian hands, the percentage of share being more than 80.

In the case of raw jute, chemicals and drugs, machinery and vehicles Indian firms accounted for a major part of the import trade, the percentage Indian holding varying from 60 to 80. Oils (vegetable, mineral etc.,) were the only commodity group which appeared to be concentrated in non-Indian hand, mainly due to imports of mineral oils in considerable quantities.

Export trade in commodity groups like cotton manufactures, non-metallic products (mica), oils, raw cotton and spices (pepper) was concentrated in Indian hands the percentage share being more than 80.

In the case of metallic ores, hides and skins and jute manufactures also, the Indian firms had a major share. Tea was the only commodity where the export trade was concentrated in non-Indian hands, the percentage of Indian share being less than 20.

"The figures for 1951 and 1952 are consistent and the percentage Indian holding for 1952 has in general, shown a slight rise over 1951," the survey said.

Centre-wise, the percentage of Indian holding varies from 60 in Calcutta, to 90 in Delhi. In Bombay, where more than half of India's trade is concentrated, the proportion was relatively high at about 75 per cent as compared to Calcutta and Madras. As regards exports the proportion of Indian holding was least in Calcutta, where half of India's export trade is concentrated.

The Mandayam Banking Company Ltd.
MYSORE.

Report and Balance Sheet for presentation to the 16th Annual General Meeting of Shareholders on Sunday the 28th March 1954.

Notice is hereby given that the 16th Annual General Meeting of the Shareholders of the Company will be held on Sunday the 28th March 1954 at 9-30 A.M. at the Registered Office of the Company for transacting the following business:—

(i) To receive the Report of Directors and Statement of Accounts as on 31st December 1953.

(ii) To elect Directors and Auditor in place of those retiring.

(iii) To consider action to be taken regarding reference from the Reserve Bank about compliance with Sec. 11-5, Banking Companies' Act 1949.

By order of the Board,

G. SRINIVASA JOSYER, M A.
Manager.

5—3—1954
711, Krishnaraja Mohalla,
Mysore.

N.B:—According to Sec. XII of the Banking Companies' Act 1949, the voting right of each shareholder should be strictly proportionate to his contribution to the paid up capital, and also it should not exceed 5 per cent of the total voting rights of all the shareholders.

REPORT OF THE DIRECTORS

The Directors herewith submit to the Shareholders the Balance Sheet and Profit and Loss statement as on 31st December 1953.

The Bank, like the Nation, is passing through times of stress. It has not only to look to the welfare of its shareholders, but also to contribute a heavy share to Government in taxes.

Out of about 0-6-6 in the rupee paid as taxes, shareholders who are not liable to tax are entitled to a refund of about 0-4-6 in the rupee. Certificates are therefore being issued to shareholders this year to enable them to claim such refund for the year 1951.

	Rs.	As.	P
The net profit for the year amounted to	426	14	6
Out of this the Directors propose.			
To provide for Income and Corporation taxes	170	0	0
To add 20% to Reserve Fund	100	0	0
To add to Dividend Equalisation Fund	156	14	6
	426	14	6

By order of the Board,

G. SRINIVASA JOSYER, M.A.,
Manager.

THE MANDAYAM BANKIN

BALANCE SHEET

CAPITAL AND LIABILITIES		Rs. A. P.	Rs. A.
1. Capital—			
Authorised Capital 5000 Shares of Rs. 20 each	...	1,00,000 0 0	
Issued & Subscribed Capital for payment in Cash: 2503 shares at Rs. 20 each.	...	50050 0 0	
Calls paid up 2503 shares of Rs. 10 each	...	25030 0 0	25,030 0
2. Reserve Fund & other Reserves—			3337 0
3. Deposits and other Accounts—			
Fixed Deposits	....	52357 8 8	
Thrift Deposits	....	4062 13 7	
Current Deposits	....	976 11 9	57397 2
4. Borrowings from other Banking Companies Agents etc.			
(i) In India		Nil	
(ii) Outside India		,,	
Particulars:			
(i) Secured		Nil	
(ii) Unsecured			
5. Bills payable. Drafts & T. T. payable.			Nil
6. Bills for Collection.			Nil
7. Other Liabilities.			
(i) Dividends not drawn.		382 1 2	
(ii) Sundries.		30 0 0	
(iii) Branch adjustments.		Nil	
(iv) Provision for Income Tax		270 12 0	682 13
8. Acceptances. Endorsements and other Obligations per contra.			Nil
9. Profit and Loss Accounts.			
Profit as per B/Sheet of 31-12-1952.		728 0 0	
Add :–Drawn from Dividend Equalisation Fund.		188 0 0	
		916 0 0	
Less :–Dividends or other adjustments.		915 6 0	
		0 10 0	
Add :–Profit for the year 1953.		426 14 6	427 8
10. Contingent Liability—			Nil
Total			86874 7

COMPANY, LIMITED.

ON 31st December, 1953.

PROPERTY AND ASSETS	Rs. A. P.	Rs. A. P.
1. **Cash**—		
In hand and with Reserve Bank and Imperial Bank including foreign Currency Notes.		14901 6 1
2. **Balances with other Banks (in Current and Thrift Accounts.)**		
(i) In India.		Nil
(ii) Outside India.		
(iii) Staff security Deposit with Scheduled Bank in India.		Nil
3. **Money at Call and Short Notice**		Nil
4. **Investments at or below Market Value**		3000 0 0
5. **Advances (other than Bad and Doubtful Debts for which provision has been made to the satisfaction of the Auditors.)**		
I. Loans, Cash, Credit, Overdrafts, etc:		
(i) In India	68848 1 7	
(ii) Outside India.	Nil	68848 1 7
II. Bills Discounted and Purchased: (Including Treasury Bills of the Central & State Governments.)		
(i) In India	Nil	
(ii) Outside India	Nil	
Particulars of Advances:	Bills Discounted and Purchased	
(i) Debts considered good in respect of which the Banking Company is fully secured	57900 9 7	
(ii) Debts considered good for which the Banking Company holds no other security than the Debtors' personal security.	10947 8 0	
(iii) Debts considered good secured by the personal liabilities of one or more parties in addition to the personal security of the Debtors.	Nil	
(iv) Debts considered doubtful or bad, not provided for	Nil	
(v) Debts due by Directors or Officers of the Banking Company or any of them either severally or jointly with any other persons.	Nil	
(vi) Debts due by companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or, in the case of private companies, as members.	Nil	
(vii) Maximum total amount of advances, including temporary advances made at any time during the year to Directors or Managers or Officers of the Banking Company or any of them either severally or jointly with any other persons.	Nil.	
(viii) Maximum total amount of advances, including temporary advances, granted during the year to the companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or, in the case of private companies, as members.	Nil	
(ix) Due from Banking Companies (fully secured)	Nil	
Carried over Rs.		86749 7 8

6. **Bills receivable being Bills for collection as** per contra—			
(i) Payable in India			Nil
(ii) Payable outside India.			Nil
7. **Constituents' Liabilities for Acceptances, Endorsements and Obligations** per contra			Nil
8. **Land and Buildings** (at cost)			Nil
9. **Safe, furnitures & Fixtures** (at cost)	225 5 0		
Less Depreciation written off up to 31.12.53.	125 5 0		100 0 0
10. **Other Assets** (including Silver)			
Books, forms and stationery in stock at cost.			25 0 0
11. **Non-Banking Assets**—			
Acquired in satisfaction of claims.			Nil
Total			86874 7 8

Profit and Loss Account for the year ended 31st December 1953.

Expenditure	Rs.	A.	P.	Income	Rs.	A.	P.
Interest Paid on deposits, borrowings, etc.	1749	4	8	Interest and Discount	3716	7	8
Salaries, Allowances & Prov. Fund (Allowance to Manager Rs.350.)	650	0	0	Commission, Exchange, Brokerage	Nil		
Directors' fees and allowances	21	0	0	Rents	Nil		
Rent, Taxes, Insurance, Lighting.	787	10	0	Net profit on sale of investments, gold and silver, land, premises and other assets (not credited to Reserves or particular fund or A/c.)	,,		
Law Charges	Nil			Net profit on re-valuation of investments, gold and silver, land, premises and other assets (not credited to Reserves or any particular Fund or Account.)	,,		
Postage, Telegrams and Stamps	10	0	0	Income from non-banking assets, and profit from sale of or dealing with such assets	,,		
Auditor's Fees	30	0	0	Other profits	,,		
Depreciation on and repairs to the banking company's property	Nil			Loss (if any)	,,		
Stationery, Printing, Advt. etc.	41	10	6				
Loss from sale of or dealing with non-banking assets	Nil						
Other Expenditure	Nil						
Balance of Profit	426	14	6				
	3716	7	8		3716	7	8

N. Krishnaiengar, B.A., B.C.E., Rtd. Suptdg. Engineer, *(Chairman)*.
N. Venkatachar, Rtd. Asst. Auditor, Rys.
R. A. Sampathkumaracharya, B.A. Rtd. Inspector of Schools.
G. R. Josyer, M.A., F.R.E.S. *(Managing Director)*.

G. Srinivasa Josyer.
Manager

(Directors.)

Auditor's report to Shareholders:—I have audited the above Balance Sheet of the Mandayam Banking Company Ltd, as on 31st December 1953, and also the Profit and Loss account of the Bank for the year on that date with the books of the Bank and I beg to report that:—(i) I have obtained all the information and explanations I have required and in my opinion (a) such information and explanations have been found to be satisfactory: (b) The transactions of the company which have come to my notice have been within the powers of the company; (2) The Profit and Loss account shows a true balance of profit for the year ended 31.12.53 (3) The Balance Sheet & Profit and Loss account are drawn up in conformity with the law: (4) The Balance Sheet exhibits a true and correct view of the state of the Bank affairs as on that date according to the best of my information and explanations given to me and as shown by the books of the Bank (5) and that in my opinion the books of account have been kept by the Bank as required by section 150 of the Indian Companies Act.

Mysore.
27—2—1954.

H. N. Ananthapadmanabha Rao.
Chartered Accountant.

AIR-CRAFT ECONOMICS

In a large-size modern aircraft there are early 2,000,000 rivets weighing about a ton. Cut the length of each rivet by a fraction of an inch, and you save some 200 lb. on the plane's total weight.

That's the way an aircraft designer's mind works these days. Experts are now studying weight-reducing methods and scheming sleek contours as feverishly as a film star dieting to keep her curves in check.

Even odd ounces here and there are carefully discarded—for this fashionable "slimming" is a factor which may decide whether commercial airliner becomes a paying proposition.

Each 1 lb. saved on a 'plane's basic weight, it is reckoned, means an extra £27 a year revenue. This is because an aditional payload of 1 lb. can then be carried. If a fleet of ten 'planes are weight-reduced by 100 lb. apiece, the annual takings thus jump by £27,000 !

As for jet fighters, experts estimate that a difference of 10 per cent. in weight can alter the 'plane's top speed by 2 per cent., its range by 11 per cent. and its landing distance by nearly 30 per cent !

A sleek, shiny outer skin completes the slim-and-streamline treatment for fighters. These days a final finish of cellulose is the secret. The earliest fabric aircraft just got a surfacing of sago; after hours of patient simmering to make the mixture smooth, a shower of rain might turn the 'plane's coat back into plain, lumpy sago pudding !

NATIONAL TREND

		1950-51	1949-50	1948-49
Population (millions)	....	359,33	354,82	350,38
National Income (Rs. crores)	....	9,530	9,010	8,650
Per Capita Income (Rs. crores)	....	265·2	253·9	246·9
Net Domestic Product at factor cost (Rs. crores)	....	9,550	9,030	8,670
Net national product at market prises (Rs. crores)	....	10,030	9,460	9,060
Net output of government enterpreiés (Rs. crores)	....	290	270	240
Net output of government administration (Rs. crores)	....	430	410	400
Net output of private sector (Rs. crores)	....	8,830	8,350	8,030
Government share in national expenditure (Rs. crores)	...	920	810	850
Government draft on private income (Rs. crores)	....	750	710	690

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A Weekly

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Vol XIV No. 25] Monday 15—3—1954 [Price 0—1—6.

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QUIZ PROGRAMME

PART I

Do you know ?

1. Which State in India does not have a community project ?
   (a) Himachal Pradesh.
   (b) Assam.
   (c) Coorg.
   (d) None.

2. What is the estimated total outlay of India's First Five Year Plan ?
   (a) Rupees 2,069 crores.
   (b) ,, 2,244 crores.
   (c) ,, 2,397 crores.

3. The average per capita consumption of electricity in India every year is ?
   (a) 14 Kw. (b) 7 Kw. (c) 27 Kw.

4. The Bharat Sewak Samaj is :
   (a) A branch of the Planning Commission working towards the development of the co-operative movement in India.
   (b) A body of experts advising the family planning.
   (c) A non-political and non-official national platform for constructive work.

5. The new iron-cum-steel plant to be set up by the Centre will be in ;
   (a) Bilhai, Madhya Pradesh.
   (b) Rourkela, Orissa.
   (c) Durgapur, West Bengal.
   (d) Sindri, Bihar.

Answers :

1. – (d), 2. – (b), 3. – (a), 4. – (c) and 5. – (b).

PART II

1. Which Indian Industry has already s passed the Five Year Plan target ?
   (a) Jute
   (b) Textile
   (c) Steel

2. By March 31, 1955, the Government of India would have spent on displaced persons from Pakistan the amount of :
   (a) Rs. 8,00,00,000
   (b) Rs. 35,00,00,000
   (c) Rs. 2,10,00,00,000

3, Since April 1949, the railways have been introducing an average of :
   (a) One additional train every 55 hours.
   (b) 13 additional trains a month.
   (c) 156 additional trains a year.

4. At the end of the Five Year Plan period the food production is expected to go up by
   (a) 7·6 million tons.
   (b) 8·7 million tons.
   (c) 4·9 million tons.

5. Where in India is situated the National Metallurgical Laboratory ?
   (a) Jamshedpur.
   (b) Jealgora.
   (c) Roorkee.

Answers :

1. – (b), 2. – (c), 3. – (all three correct), 4. – (a) and 5. – (a).

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ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ
"ಚಿಕ್ಕದೇವರಾಜವಿಜ್ಞಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೧—೪—೦

Life of Saint Anantarya.
in English and Hindi. 1—0—0.

A SCIENTIST SPEAKS

Speaking on "Evolution and Human destiny" Prof. Julian Huxley, the wellknown scientist, said that the most urgent job and responsibility resting on the people who had had the privilege of higher education was to understand the new picture of the universe afforded by science, to propagate it and to illuminate the path of human destiny thereby.

Prof. Huxley was addressing a meeting held t the Senate Hall, under the joint auspices of he Madras University Research Scholars' ssociation and the British Council. A large athering of university professors and students, esides the elite of the City including some of he Judges of the Madras High Court, attended. The Chief Minister, Mr. C. Rajagopalachari, vas also present.

The Vice-Chancellor, Dr. A. Lakshmanawami Mudaliar, introduced Prof. Huxley as 'one of the greatest of scientists" who as the irst Director-General of the UNESCO had endered conspicuous service to put it on a table basis.

Prof. Huxley said that for a proper understanding of human destiny they needed to have a true picture of the world, the universe n which their destiny was cast, a picture of heir own nature, and a picture of the relation between them and the universe. Man had always felt the need of some such picture. If he did not get a true picture, based on scientific knowledge, he invented something like good and evil spirits controlling his destiny, or supernatural deities whom he worshipped, or believed in sacrifice or ritual. They actually found this in all the major religions and primitive religions too. There had been occasions where people had denied the very validity of all material and earthly experience and treated them as illusion, and therefore to them action was of no significance.

"We are now at a stage in human history," Prof. Huxley said, "at which we are able for the first time to obtain a reasonably accurate and reasonably comprehensive picture of human destiny; and this is due to the rise of modern science as a continuous movement and also to the fact that it now extended to all spheres of human activity. Science first enabled man to understand the working of the universe as a mechanism. Recently it had extended its activities to human affairs. The next concept was the extension of scientific activity to thinking in terms of change, thinking of the universe as a process initiated by theologists."

The recent development of science in regard to animal behaviour, and coupled with that, human psychology, Prof. Huxley said, had shown very clearly how they must think of behaviour in its mental and material aspects, and also of the extension of the evolutionary idea from the individual to the species and evolution of matter and forms of matter from different combinations of electrons and protons. As a result, a picture had emerged of this world as one of transformation and change. Still the picture was far from complete. For one thing, emphasis continued to be laid on origin rather than on possible future development. Some of the great discoveries of the last 50 or 60 years had concerned the nature and way of working of evolution. With the evolution of the human brain, a new level of complexity of organisation was reached. He would ask them to think of the human brain as a telephone exchange which was quite a reasonable simile. the various nerve cells representing the operators. With the attainment of this new level of organisation arose new possibilities which gave man a dominant position. Man therefore was the latest dominant type in evolution, and the only type capable of achieving further major advances in evolution in the future. This was

(Continued on page 5.)

The Rationalist

THE M.P.'S

Mr. Yoshida, Japanese Prime Minister, refused to apologise to the Diet (Parliament) for calling its members "monkeys."

In an interview with the Japanese humorist Musei Tokugava, Mr. Yoshida was quoted as saying: "You need not go to the zoo to see monkeys. Just go into the Diet—there are plenty of monkeys there!"

Reproached in the Diet later, Mr. Yoshida smiled and said he had the highest regard for all M.Ps and his least thought was to insult any of them.

He sat down amid uproar and shouts of "apologise."

(A year ago Mr. Yoshida's Liberal Government was defeated on a disciplinary motion after he called a Socialist member a "donkey."

The Government had to resign and there was a general election).

VOCABULARY

How many words are in your vocubulary? The English language contains more than half a million, but many people use only 3,000 to 5,000!

The editor of a dictionary found that the average educated man or woman knows from 8,000 to 10,000 words. Doctors, clergymen and lawyers know 25,000. Editors know 40,000, he said.

In the Bible there are 14,296 words. Shakespeare, who had the richest vocabulary used by any Englishman, employed only 16,000 words, Milton 8,000.

In Victorian days a man living in a rural area needed no more than 200 words to carry him through life.

A Missouri child had a vocabulary of 3,000 words before she was three—but her father was the editor of an encyclopædia!

LEARNING

Recently Mr. Somerset Maugham reached the age of eighty. Few people realize that by the time he was twenty-four he had more than a passing acquaintance with six languages. Until he was twelve he lived entirely in France and could speak French better than English. He went to the University of Heidelberg, where, of course, he learnt German; he has written a play entitled "Schiffbruchig" in that language!

Then he lived in Spain where he learnt fluent Spanish and Portuguese. He also learnt Italian; but as Sir Dennison Ross used to say, "Once you've learnt the first five, the other European languages are easy!"

Maugham has a smattering, too, of Eastern tongues, such as Malayan!

SNUBBED

When, before the war, Queen Juliana was married to Prince Bernhard xu Lippe-Biesterfeld, her mother, Queen Wilhelmina, said in the course of her speech, "This is not a marriage of the Netherlands to Germany, but the marriage of my daughter to the man she loves."

Later, a Nazi diplomat, while congratulating Queen Juliana, said how sensible it would be if the Netherlands also joined Germany in a political union.

"That would never do," said Juliana mildly. "I think it would be asking too much of Mamma to rule so large a country at her age, don't you?"

(*Continued from page 3.*)

ecause he had the conception of thought, eason and imagination, and above all a lan- uage, in the proper sense of the word, to lescribe ideas, feelings and emotions. He ad also the benefit of the cumulative ex- erience of past generations and so had not nerely the benefit of biological evolution but vas also able to transmit his learning and nowledge, achievements and ideas of social rganisation.

Prof. Huxley said that in the study of life, nan had made great progress in the last 50 ears. In his own lifetime he had seen the nearthing of various great civilisations whose ery existence was hardly thought of before.)ne was the Greek civilisation and the other he Indus Valley civilisation. The study of he science of man covered all countries of the world and went back to the dawn of history. Speaking of human destiny, he said that the question they should ask themselves was whether they were tending towards a single pool of knowledge and ideas on human species. It was only that way they could lay the foundation for a better international or world organisation. The other aspect was that human cultural evolution had led to the emergence of a rich cultural variety which was itself of advantage, as one of the great problems of the modern world was how to attain unity of evolution. Knowledge was needed not only to maintain unity but to maintain the richness of cultural diversity among the different nations. He was sure it could be done, but it was not easy. If it was not done, the world would relapse into uniformity which was something very different from unity, and very undesirable.

Prof. Huxley, concluding, said that one point of which he felt sure was that there would be a further expansion of science and scientific method through a study of human possibilities. So far they had been studying actualities rather than possibilities. It was very important to study the range of possibilities, to know the geniuses around us and to know their potentialities. Even average men had potentialities which were not usually brought out by the usual method of education. For instance a majority of their children had quite an unexpected capacity for artistic reproduction of which they might not have dreamt two generations ago. In these and many other ways science had to explore human possibilities and also the limitations of those possibilities. He would go so far as to prophesy that in a short time they would see the emergence of a new world religion which would be based on the idea of the fulfilment and further realisation of human possibilities. The most urgent job and responsibility that lay on university people, he said, was to understand the picture that science had given them, to discover and to propagate it, and illuminate the path of human destiny.

WIGGLING TOES

How does wiggling the toes "reawaken" feet that have "fallen asleep?" Radioactive isotopes have given the answer.

Studying ways to control faulty blood circulation, particularly in bed-ridden persons, British doctors injected a solution containing radio-active salts into the veins of patients' feet. With a Geiger counter, a device that records radio-activity, they traced the movement of the salts in the blood, through the feet and legs.

They found that a person lying down doubles the speed of blood flow in his feet if he wiggles them back and forth for two minutes. This restores oxygen to the extremities, and ends the tingling sensation of "sleeping feet." It stimulates the occasional danger of blood clots in bed patients.

Therapeutic Potentisation of Astra Rasas or Atomic Weapons in Atharva Veda

SENSATIONAL REVELATION BY SRI BHARATHI SWAMIJI, MYSORE.

(Continued from previous issue.)

Following the assignment of different plants to the different organs of the body, indicated by their selective action, mentioned in Shata Patha Braahmana, drugs were studied as under. Vide Shata Patha Braahmana :–

1. Indra and Cucumis Accreba and Purodasa or Maha Meda, for Hrudaya or Cardiac Dysfunction.

2. Savitr or Arka or Asclepeas Zygantica for Yakrut or Hypatic dysfunction.

3. Varuna or Capparis Trifoliata in Kloma or Pancriatic dysfunction.

4. Aswattha or Ficus Religiosa in matasni or colon dysfunction, or Ilio-cecal dysfunction.

5. Udumbara or Ficus Rasimosa in Paatra or Renal dysfunction.

6. Nyagrodha or Ficus Indica in pitta or gall bladder dysfunction.

7. Sthaalya or Ophioxylon Serpantanius corresponding to Vaavinta in Guda or Rectal dysfunction.

9. Syena or Clytoris Ternatia in Syena Patra or Pulmonery dysfunction, and in Pleeha Sandee or plural dysfunction also ?

10. Kumbha or Balsom Odendram corresponding to Mahisaakshi Gum Gulgul in Naabhi or Lymphatic and glandular dysfunction.

Pursuing Organo-Therapy, Plants were studied in minute detail and were declared to possess different properties in their different parts; and therefore their extracts and alkoloids or kinwakas, as they were called in Vedic Nomenclature, exhibit differential therapeutic action. Plant bodies were divided into fifteen parts and their therapeutic action was studied on the fifteen corresponding parts of the human body. This is embodied in Ayurveda Sutra 4-53.

The fifteen divisions are serially,

1. Sthaavara Moola Saara or extract of roots.
2. „ Moola Twak Saara or extract of radical cortex.
3. „ Kanda Saara or extract of bulbs.
4. „ Saara Twak Saara or extract of Pericarp or inner peel of root or Sap root.
5. „ Majja Sara or extract of flesh.
6. „ Kaanda Saara or extract of the Shafts.
7. „ Patra Saara or extract of leaf or folio.
8. „ Patra Seera Saara or extract of the leaf veins.
9. „ Phala Saara or extract of fruit.
10. „ Asthi Saara or extract of seed.
11. „ Ksheera Saara or extract of milk.
12. „ Pushpa Saara or extract of flower.
13. „ Niryaasa Saara or extract of gum and balsom or resin.
14. „ Phala Twak Saara or extract of outer peel or shell.
15. „ Samoola Saara or extract of the whole plant.

Drugs were divided according to their selective action of their parts, some as Patra Saara, some as Phala Saara, and some others as Moola Saara and so on. As a Generic Indication, the colours of the flowers of the plant, specify the particular part of the plant possessing the specific therapeutic property, vide Ayurveda Sootra 8–10 to 16.

1. Plants blooming with Red Flowers have their therapeutic effect in fruit.

2. Plants with White Flowers have their therapeutic effect in sap.

3. Plants with Yellow Flowers have their therapeutic effect in leaf

4. Plants with different coloured flowers have their therapeutic effect in all their parts.

5. Plants which grow from bulbs have their therapeutic effect in bulbs.

6. Plants which grow from seeds have their therapeutic effect in seed.

7. Plants which grow from flower have their therapeutic effect in flower. Vide Text A.S. 8–7 to 16.

(To be continued.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

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The crown noises heard in many American newsreels of football games are made in Japan. It seems that producers don't make fresh sound recordings of big outdoor events, because one crowd noise is much like another, except that the Japanese are the best crowd noise makers. To avoid the possibility that one strident voice shouting "Banzai!" might be discernible, the sound tract is run backwards.

As far as the air conditioning engineer is concerned, "dripping"—not "gripping"—describes the effect of hair-raising melodrama on the film-goer. Evaporation from an adult is normally one-tenth of a pound of moisture per hour, and for a mildly interesting film shown to 1000 people the ventilating system has to take care of 100 pounds of moisture per hour. But during a love scene or a gangster film, the ventilating system has to take care of 150 pounds of moisture.

Because Music cannot be used in sound pictures to make the actors "give" in a scene, Hollywood stages are sometimes flooded with scent. It was first used by Director Theodore Reed, who found that Bing Crosby and Mary Carlisle reacted best in love scenes when lapped in the odour of heliotrope; that Martha Raye's comedy was aided by the spicy odour of geranium. The scent of mint revived the players at about 4 p.m. when energies were at a low ebb.

To get the sound of an ice pack breaking up for the film *Eskimo*, tons of ice were dropped on concrete, boxes were smashed with pile-drivers, sounds of a motor crash and a train collision were combined; none was right. Finally the sound department put a teaspoonful of baking powder on a glass-topped table near the microphone, pressed it hard with a thumb. Amplified hundreds of times, it gave the exact effect!

BIG BEN

The Chimes of Big Ben are heard in Australia, 13,000 miles from London, before they are heard in the street below! Transmitted by the B.B.C., the sound of the chimes goes out at the speed of light—186,000 miles per second—and reaches Australia in less time than it takes the sound to travel unassisted from the tower to the ground!

BOMBER

A Modern heavy bomber holds enough fuel to drive a motor car round the world 16 times.

T. V.

In Chicago, Los Angeles, Philadelphia and Boston, TV sets now out-number home telephones; in Chicago, they outnumber bath tubs, too!

ATOMS

Atoms are so small that if a drop of water were magnified to the size of the earth the atoms in the drop would be smaller than oranges!

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METHODS

In a U.S. Army Officers' Club, the conversation had turned to religion. "I was raised on scientific method," asserted a major, who was an avowed agnostic, "and no one has ever been able to prove to me scientifically that God exists." As he swept the group with a challenging glance, he saw with some discomfort that they had been quietly joined by the chaplain. The major started to apologize. "It's quite all right," the chaplain reassured him. "As a matter of fact, I was interested in your argument because it is so close to a problem of my own. As you know, I was raised on theological method, and no one has ever been able to prove to me theologically that an atom exists."

"But whoever heard of finding an atom by theology? the major protested.

"Exactly," agreed the chaplain!

RELIEVED

"And thus," the lecturer on astronomy concluded, "I predict that the world will end in fifty million years."

"How long?" cried an alarmed voice from the audience.

"Fifty million years," repeated the lecturer.

"Ah!" came the relieved voice. "I thought you said fifteen million!"

THE LORD EXPECTS

"Why so blue this morning Bridget? inquired the lady of the cleaning woman. "Oh I've got one trouble, mum," replied the other, and began telling of her afflictions.

"Come, come, cheer up, Bridget," consoled the lady. "There's no use in worrying."

"How can you say that, mum?" asked Bridget. "It looks to me, mum, like when the Lord sends me tribulation, He expects me to tribulate, don't He?"

THE BRAIN

No Robot could come even close to duplicating the human brain. A machine even remotely like it would have to be about the size of the Houses of Parliament, and it would take several lifetimes to wire it up! The electrical-power requirements would be about equal to the power used now to supply the greater part of London. And the necessary cooling system would be so enormous that you'd probably have to divert the Thames to supply it!

RELIABLE WITNESSES

The defendant was already seated in the court room with his witnesses clustered about him before the trial opened, when the plaintiff rushed in.

"Say, Sam," he asked, looking over the group, "are all those your witnesses?"

"They are," Sam assured him.

The plaintiff grabbed his hat and got ready to leave.

"Then, you win," he conceded. "I've had them twice myself, and they're good!"

HE CONCURS

One night an unhappy citizen of Warsaw was wandering alone in a street muttering and talking to himself. "I hate them," he was saying. "Those dirty scoundrels! The rotten, murderous unprintables!"

A policeman tapped him on the shoulder and arrested him for insulting the Government.

"Nonsense," said the poor man. "I didn't even mention the Government."

"I admit that," said the policeman, "but you described it perfectly!"

The Rationalist

ಉದ್ಧವಗೀತಾಸಪ್ತಾಹ

ತಾ॥ ೧೩-೩-೧೯೫೫ರಲ್ಲಿ ಮೈಸೂರು ಕಾಶೀಪತ್ಯಗ್ರಹಾರದ ಶ್ರೀ ವಿಘ್ನೇಶ್ವರಾಲಯದಲ್ಲಿ ವೇ. ಬ್ರಹ್ಮಶ್ರೀ ಜಯತೀರ್ಥಾಚಾರ್ಯರಿಂದ ಉದ್ಧವಗೀತಾಪ್ರವಚನ ಸಪ್ತಾಹ ಸಮಾರಂಭದಲ್ಲಿ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರ ಅಧ್ಯಕ್ಷಭಾಷಣ :-

"श्रीविघ्नराजं प्रणम्य तत्रभवतः ग्राम्यभाषायां प्रान्तभाषायां देशभाषायां वा सम्बोधनं न युक्तमिति देवभाषायामेव द्वित्रि वचनानि वक्तुमुत्सहे ।

दैवयोगेन भवन्तः एतां नगरीमागत्य संसारतापतप्तानां एतत्पुरजनानां अमृतमयीभिः भागवतकथाभिः मनोज्ञैः गीताप्रवचनैश्च अभूतपूर्वं आनन्दं वितीर्य जन्मसार्थक्यं चोत्पाद्य तेषां अनन्तकृतज्ञतायाः पात्रीभूताः । प्रातरारभ्य आसायं स्वीयं देहश्रमं अपरिगणय्य भगवद्विषयश्रवणलोलुपान् असङ्ख्यान् जनान् "वेलासमासन्नशैलरन्ध्रानुनादिना । स्वरेणोवाच भगवान् परिभूतार्णवध्वनिः ॥" इति यथाह काळिदासः, तादृशैः मेघगंभीरैर्वचोभिः विगततृष्णान् मुक्तकिल्बिषान् उपात्तदिव्यज्ञानांश्च कृत्वा सर्वेषां सज्जनानां प्रशंसायाः पात्रीभूताः । अनैतिकेऽस्मिन् काले भावत्काः अनर्घाः गुणगणाः गाढान्धकारे सुदीप्ताः प्रदीपा इव मार्गदर्शका विराजन्ते । भवत्सङ्गमेन भवद्वचोमृतश्रवणेन धन्या एते भक्तवृन्दाः तत्रभवतां भवदीयानां च भगवान् देवदेवः भूयांसि श्रेयांसि वितनोत्विति साञ्जलिबन्धं प्रार्थयन्ते ॥

ಶ್ರೀವಿಘ್ನರಾಜಂ ಪ್ರಣಮ್ಯ ತತ್ರಭವತಃ ಗ್ರಾಮ್ಯಭಾಷಾಯಾಂ ಪ್ರಾಂತಭಾಷಾಯಾಂ ದೇಶಭಾಷಾಯಾಂ ವಾ ಸಂಬೋಧನಂ ನ ಯುಕ್ತಮಿತಿ ದೇವಭಾಷಾಯಾಮೇವ ದ್ವಿತ್ರಿ ವಚನಾನಿ ವಕ್ತುಮುತ್ಸಹೆ.

ದೈವಯೋಗೇನ ಭವಂತಃ ಏತಾಂ ನಗರೀ ಮಾಗತ್ಯ ಸಂಸಾರ ತಾಪತಪ್ತಾನಾಂ ಏತತ್ಪುರಜನಾನಾಂ ಅಮೃತಮಯೀಭಿಃ ಭಾಗವತಕಥಾಭಿಃ ಮನೋಜ್ಞೈಃ ಗೀತಾಪ್ರವಚನೈಶ್ಚ ಅಭೂತಪೂರ್ವಂ ಆನಂದಂ ವಿತೀರ್ಯ ಜನ್ಮಸಾರ್ಥಕ್ಯಂ ಜೋತ್ಪಾದ್ಯ ತೇಷಾಂ ಜನಂತ ಕೃತಜ್ಞತಾಯಾಃಪಾತ್ರೀಭೂತಾಃ. ಪ್ರಾತರಾರಭ್ಯ ಆಸಾಯಂ ಸ್ವೀಯಂ ದೇಹಶ್ರಮಂ ಅಪರಿಗಣಯ್ಯ ಭಗವದ್ವಿಷಯಶ್ರವಣಲೋಲುಪಾನ್ ಅಸಂಖ್ಯಾಜನಾನ್ "ವೇಲಾಸಮಾಸನ್ನಶೈಲರಂಧ್ರಾನುನಾದಿನಾ । ಸ್ವರೇಣೋವಾಚ ಭಗವಾನ್ಪರಿಭೂತಾರ್ಣವಧ್ವನಿಃ ॥" ಇತಿ ಯಥಾಹ ಕಾಳಿದಾಸಃ ತಾದೃಶೈರ್ಮೇಘಗಂಭೀರೈರ್ವಚೋಭಿಃ ವಿಗತತೃಷ್ಣಾನ್ ಮುಕ್ತಕಿಲ್ಬಿಷಾನ್ ಉಪಾತ್ತದಿವ್ಯಜ್ಞಾನಾಂಶ್ಚ ಕೃತ್ವಾ ಸರ್ವೇಷಾಂ ಸಜ್ಜನಾನಾಂ ಪ್ರಶಂಸಾಯಾಃ ಪಾತ್ರೀಭೂತಾಃ. ಅನೈತಿಕೇಽಸ್ಮಿನ್ಕಾಲೆ ಭಾವತ್ಕಾಃ ಅನರ್ಘಾಃ ಗುಣಗಣಾಃ ಗಾಢಾಂಧಕಾರೆ ಸುದೀಪ್ತಾಃ ಪ್ರದೀಪಾ ಇವ ಮಾರ್ಗದರ್ಶಕಾ ವಿರಾಜಂತಿ. ಭವತ್ಸಂಗಮೇನ ಭವದ್ವಚೋಮೃತಶ್ರವಣೇನ ಧನ್ಯಾ ಏತೆ ಭಕ್ತವೃಂದಾಃ ತತ್ರಭವತಾಂ ಭವದೀಯಾನಾಂಚ ಭಗವಾ ದೇವದೇವಃ ಭೂಯಾಂಸಿ ಶ್ರೇಯಾಂಸಿ ವಿತನೋತ್ವಿತಿ ಸಾಂಜಲಿಬನ್ಧಂ ಪ್ರಾರ್ಥಯಂತೆ.

ಮಹನೀಯರೆ,

ಆ ಶಬ್ದವು ಮಹಿಳೆಯರಿಗೂ ಅನ್ವಯಿಸುತ್ತೆ. ಬ್ರಹ್ಮಶ್ರೀ ಜಯತೀರ್ಥಾಚಾರ್ಯರವರು ಮಿತಭಾಷಿಗಳು, ಸ್ತೋತ್ರಪ್ರಿಯರಲ್ಲ. ಎಂದು ಕೇಳಿದೇನೆ. ಸ್ತೋತ್ರಮಾಡುವ ಅಭ್ಯಾಸವೂ ನನಗಿಲ್ಲ. ಶ್ರೀಮದ್ರಾಮಾಯಣದಲ್ಲಿ ಆಂಜನೇಯರು ಸುಗ್ರೀವನ ಪರವಾಗಿ ಒಂದು ಸಂಬೋಧಿಸಲು ಅವರ ಮಾತನ್ನು ಕೇಳಿ ಶ್ರೀರಾಮರು ಹೀಗೆಂದು ಹೇಳುತ್ತಾರೆ:

"नानृग्वेदविनीतस्य नायजुर्वेदधारिणः । ना सामवेदविदुषश्शक्यमेवं प्रभाषितुं ॥ नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतं । बहुव्याहरतानेन न किंचिदपशब्दितं ॥ न मुखे नेत्रयोर्वापि ललाटेच भ्रुवोस्तथा । अन्येष्वपिच गात्रेषु दोषस्संविदितः क्वचित् ॥ अविस्तरमसंदिग्धमविलम्बितमद्रुतं । उरस्थं कण्ठगंवाक्यं वर्तते मध्यमेस्वरे ॥ संस्कारक्रमसंपन्नामद्रुता मविलंबितां । उच्चारयति कल्याणीं वाचं हृदयहारिणीम् ॥ अनया चित्रया वाचा त्रिस्थानव्यंजनस्थया । कस्य नाराध्यते चित्तमुद्यतासेररेरपि ॥

"ನಾನೃಗ್ವೇದವಿನೀತಸ್ಯ ನಾಯಜುರ್ವೇದಧಾರಿಣಃ ।
ನಾಸಾಮವೇದವಿದುಷಶ್ಶಕ್ಯಮೇವಂಪ್ರಭಾಷಿತುಂ ॥
ನೂನಂವ್ಯಾಕರಣಂಕೃತ್ಸ್ನಮನೇನಬಹುಧಾಶ್ರುತಂ ।
ಬಹುವ್ಯಾಹರತಾನೇನ ನಕಿಂಚಿದಪಶಬ್ದಿತಂ ॥
ನಮುಖೆನೇತ್ರಯೋರ್ವಾಪಿ ಲಲಾಟೇಚಭ್ರುವೋಸ್ತಥಾ ।
ಅನ್ಯೇಷ್ವಪಿಚಗಾತ್ರೇಷುದೋಷಸ್ಸಂವಿದಿತಃಕ್ವಚಿತ್ ॥
ಅವಿಸ್ತರಮಸಂದಿಗ್ಧಮವಿಳಂಬಿತಮದ್ರುತಂ ।
ಉರಸ್ಥಂಕಂಠಗಂವಾಕ್ಯಂ ವರ್ತತೆ ಮಧ್ಯಮೆಸ್ವರೆ ॥
ಸಂಸ್ಕಾರಕ್ರಮಸಂಪನ್ನಾಮದ್ರುತಾಮವಿಳಂಬಿತಾಂ ।
ಉಚ್ಚಾರಯತಿಕಲ್ಯಾಣೀಂ ವಾಚಂಹೃದಯಹಾರಿಣೀಂ ॥

ಕನಯಾಚಿತ್ರಯಾವಾಚಾ ತ್ರಿಸ್ಥಾನವ್ಯಂಜನಸ್ಥಯಾ ।
ಕಸ್ಯ ನಾರಾಧ್ಯತೆ ಚಿತ್ತಮುದ್ಯತಾಸೇರರೇರಪಿ ॥

ಮೂರು ವೇದಗಳೂ ಸಮಗ್ರವ್ಯಾಕರಣವೂ ತಿಳಿಯದಿದ್ದರ ಇವನ ಮಾತುಗಳು ಇಷ್ಟು ಶುದ್ಧವಾಗಿರುತ್ತಿರಲಿಲ್ಲ. ಇಷ್ಟು ಮಾತುಗಳಲ್ಲೂ ಒಂದು ಅಪಶಬ್ದವೂ ಇಲ್ಲ. ಮಾತುಗಳನ್ನು ಹೇಳುವಾಗ ಮುಖದಲ್ಲಿ ಒಂದು ಅಂಗವಿಕಾರವಿಲ್ಲ. ದುಡುಕದೆ, ಓಡದೆ, ಎಡವದೆ, ತಡವರಿಸದೆ, ಮಧ್ಯಮಸ್ವರದಲ್ಲಿ ಸುಸಂಸ್ಕೃತವಾಗಿ ರಮ್ಯವಾಗಿ ಹೃದಯಾಹ್ಲಾದಕರವಾಗಿ ಮಾತನಾಡಿದಾನೆ. ಇದನ್ನು ಕೇಳಿದರೆ ಯಾವ ಶತ್ರುವಿನ ಮನಸ್ಸು ತಾನೆ ಕರಗದು? " ಎಂದು ಶ್ರೀರಾಮರ ಬಾಯಿಂದ ವಾಲ್ಮೀಕಿಗಳು ವಾಯುಪುತ್ರನ ಮಾತುಗಳನ್ನು ವರ್ಣಿಸುತ್ತಾರೆ.

ಈ ವಾಕ್ಯಗಳು ಪದಶಃ ಶ್ರೀ ಆಚಾರ್ಯರವರಿಗೆ ಅನ್ವಯಿಸುತ್ತದೆ ಎಂದು ಹೇಳಿದರೆ ಅದು ಉತ್ಪ್ರೇಕ್ಷೆಯಲ್ಲ, ತ್ರಿಕಾಲಜ್ಞಾನಿಯಾದ ವಾಲ್ಮೀಕಿಮಹರ್ಷಿಗಳ ಸ್ತೋತ್ರೋಕ್ತಿ.

ಅನೇಕ ದಿನಗಳಿಂದಲೂ ತಮಗಳಿಗೆ ಪುರಾಣೋತ್ತಮವಾದ ಭಾಗವತದಲ್ಲಿನ ನವನೀತಪ್ರಾಯವಾದ ಉದ್ಧವಗೀತೆಯನ್ನು ಉಪದೇಶಿಸಿ ಜ್ಞಾನಿಗಳನ್ನಾಗಿ ಮಾಡಿದರು.

ಪುರಾಣಗಳು ಕಟ್ಟುಕಥೆಗಳು ಎಂದು ನಾಸ್ತಿಕರು ಹೇಳಬಹುದು. ಅವಕ್ಕೆ ಈಗ್ಗೆ ೧೧೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಶ್ರೀಮಚ್ಛಂಕರಾಚಾರ್ಯರು ಹೀಗೆ ಉತ್ತರವನ್ನು ಕೊಟ್ಟಿದಾರೆ.

"ಇತಿಹಾಸಪುರಾಣಮಪಿ ಪ್ರಭವತಿ ದೇವತಾವಿಗ್ರಹಾದಿ ಸಾಧಯಿತುಂ, ಪ್ರತ್ಯಕ್ಷಾದಿಮೂಲಮಪಿ ಸಂಭವತಿ. ಭವತಿಹ್ಯಸ್ಮಾಕಮಪ್ರತ್ಯಕ್ಷಮಪಿ ಚಿರಂತನಾನಾಂ ಪ್ರತ್ಯಕ್ಷಂ. ತಥಾಚ ವ್ಯಾಸಾದಯೋ ದೇವಾದಿಭಿಃ ಪ್ರತ್ಯಕ್ಷಂ ವ್ಯವಹರಂತೀತಿ ಸ್ಮರ್ಯತೆ. ಯಸ್ತು ಬ್ರೂಯಾತ್, ಇದಾನೀಂತನಾನಾಮಿವ ಪೂರ್ವೇಷಾಮಪಿ ನಾಸ್ತಿ ದೇವಾದಿಭಿರ್ವ್ಯವಹರ್ತುಂ ಸಾಮರ್ಥ್ಯಮಿತಿ ಸ ಜಗದ್ವೈಚಿತ್ರ್ಯಂ ಪ್ರತಿಷೇಧೇತ. ಇದಾನೀಮಿವ ನಾನ್ಯದಾಪಿ ಸಾರ್ವಭೌಮಃ ಕ್ಷತ್ರಿಯೋಸ್ತೀತಿ ಬ್ರೂಯಾತ್, ತತಶ್ಚ ರಾಜಸೂಯಾದಿಚೋದನಾ ಉಪರುಂಧ್ಯಾತ್. ಇದಾನೀಮಿವ ಕಾಲಾಂತರೇಷ್ವಪ್ಯವಸ್ಥಿತಪ್ರಾಯಾ ವರ್ಣಾಶ್ರಮಧರ್ಮಾನ್ ಪ್ರತಿಜಾನೀತ, ತತಶ್ಚ ವ್ಯವಸ್ಥಾವಿಧಾಯಿ ಶಾಸ್ತ್ರಮನರ್ಥಕಂ ಕುರ್ಯಾತ್. ತಸ್ಮಾತ್ ಧರ್ಮೋತ್ಕರ್ಷವಶಾತ್ ಚಿರಂತನಾ ದೇವಾದಿಭಿಃ ಪ್ರತ್ಯಕ್ಷಂ ವ್ಯವಜಹ್ರುರಿತಿ ಸ್ಮರ್ಯತೆ. ಅಪಿಚ ಸ್ಮರಂತಿ "ಸ್ವಾಧ್ಯಾಯಾದಿಷ್ಟದೇವತಾಸಂಪ್ರಯೋಗಃ" ಇತ್ಯಾದಿ. ಯೋಗೋಪ್ಯಣಿಮಾದ್ಯೈಶ್ವರ್ಯಪ್ರಾಪ್ತಿಫಲಕಃ ಸ್ಮರ್ಯಮಾಣೋ ನಶಕ್ಯತೆ ಸಾಹಸಮಾತ್ರೇಣ ಪ್ರತ್ಯಾಖ್ಯಾತುಂ. ಶ್ರುತಿಶ್ಚ ಯೋಗಮಾಹಾತ್ಮ್ಯಂ ಪ್ರಖ್ಯಾಪಯತಿ.

"ಪೃಥಿವ್ಯಪ್ತೇಜೋನಿಲ ಖೆ ಸಮುತ್ಥಿತೆ ಪಂಚಾತ್ಮಕೆ ಯೋಗ ಗುಣೆ ಪ್ರವೃತ್ತೆ !
ನತಸ್ಯರೋಗೋನಜರಾನಮೃತ್ಯುಃ ಪ್ರಾಪ್ತಸ್ಯಯೋಗಾಗ್ನಿ ಮಯಂಶರೀರಂ ॥"

ಇತಿ. ಋಷೀಣಾಮಪಿ ಮಂತ್ರಬ್ರಾಹ್ಮಣದರ್ಶಿನಾಂ ಸಾಮರ್ಥ್ಯಂ ನಾಸ್ಮದೀಯೇನ ಸಾಮರ್ಥ್ಯೇನೋಪಮಾತುಂ ಯುಕ್ತಂ. ತಸ್ಮಾಚ್ಚ ಸಮೂಲಮಿತಿಹಾಸಪುರಾಣಂ.

ಈಗಿನಕಾಲದವರಿಗೆ ದೇವಾದಿಗಳೊಂದಿಗೆ ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಸಂಬಂಧ ಮಾಡುವದು ಹ್ಯಾಗೆ ಅಸಾಧ್ಯವೊ ಹಾಗೆಯೆ ಹಿಂದಿನವರಿಗೂ ಅಸಾಧ್ಯವಾಗಿರಬೇಕು. ಅದ್ದರಿಂದ ಅದೆಲ್ಲಾ ನಿಜವಲ್ಲ ಎಂದು ಹೇಳುವದು ಸರಿಯಲ್ಲ. ಈಗ ಇಲ್ಲದ್ದೆಲ್ಲಾ ಹಿಂದೆಯೂ ಇರಲಿಲ್ಲ ಎಂದು ಊಹಿಸುವದು ಮೌಢ್ಯ. ಈಗ ಚಕ್ರವರ್ತಿಪದವಿಯವರು ಇಲ್ಲದಿದ್ದರೆ ಹಿಂದೆ ರಾಜಸೂಯ ಯಾಗದಿಂದ ಚಕ್ರವರ್ತಿಪದವಿಯನ್ನು ಹೊಂದುತ್ತಿರಲಿಲ್ಲ ಎಂದು ತಿಳಿಯಬಾರದು. ಈಗ ವರ್ಣಾಶ್ರಮಗಳು ಮಲಿನವಾಗಿದ್ದರೆ ಹಿಂದೆಯೂ ವರ್ಣಾಶ್ರಮನಿಯಮವಿರಲಿಲ್ಲವೆನ್ನಬಾರದು. ಹಾಗಾದರೆ ಧರ್ಮಶಾಸ್ತ್ರಗಳೆಲ್ಲವೂ ವ್ಯರ್ಥವಾದಾವು. ಆದ್ದರಿಂದ ಹಿಂದಿನವರು ನಮಗಿಂತಲೂ ಧರ್ಮಾನುಯಾಯಿಗಳಾಗಿ ದೇವರುಗಳು ಪ್ರತ್ಯಕ್ಷವಾಗುವ ಶಕ್ತಿಯನ್ನು ಪಡೆದಿದ್ದರು ಎಂದು ಯೋಗಶಾಸ್ತ್ರದ ಮಹಿಮೆಯಿಂದ ವ್ಯಕ್ತಪಡುತ್ತದೆ. ಹಿಂದಿನವರ ಸಾಮರ್ಥ್ಯವನ್ನು ನಮ್ಮ ಸಾಮರ್ಥ್ಯದೊಡನೆ ಹೋಲಿಸಿಕೊಳ್ಳಬಾರದು. ಅವರು ಅವರ ವಿಶೇಷಶಕ್ತಿಯಿಂದ ತ್ರಿಕಾಲಜ್ಞಾನಿಗಳಾಗಿ ಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ಅರಿತ ವಿಷಯಗಳನ್ನು ಪುರಾಣಗಳಲ್ಲಿ ಹೇಳಿದಾರೆ. ಆದ್ದರಿಂದ ಅವು ನಿಜವಾಗಿಯೂ ಆಧಾರಭೂತಗಳಾದುವು" ಎಂದು ಹೇಳಿದಾರೆ.

ಈ ಮಹಾಪುರಾಣಗಳು ೧೮ ಎಂದು ತಮಗಳಿಗೆ ತಿಳಿದಿದೆ.

" ಬ್ರಾಹ್ಮಂ ದಶಸಹಸ್ರಾಣಿ ಪಾದ್ಮಂ ಪಂಚೋನಷಷ್ಟಿ ಚ ।
ಶ್ರೀವೈಷ್ಣವಂ ತ್ರಯೋವಿಂಶ ಚತುರ್ವಿಂಶತಿ ಶೈವಕಂ ॥
ದಶಾಷ್ಟೌ ಶ್ರೀಭಾಗವತಂ ನಾರದಂ ಪಂಚವಿಂಶತಿಃ ।
ಮಾರ್ಕಂಡೇಯಂನವಾ ಶ್ರೇಯಂ ದಶಪಂಚ ಚತುಃಶತಂ ॥

चतुर्दशभविष्यत्स्यात्तथा पञ्चशतानि च ।
दशाष्टौ ब्रह्मवैवर्तं लैङ्गमेकादशैवतु ॥
चतुर्विंशति वाराहमेकाशीति सहस्रकम् ।
स्कान्दंतथा शतं चैकं वामनं दशकीर्तितम् ॥
कौर्मं सप्तदशाख्यातं मात्स्यं तत्तु चतुर्दश ।
एवं पुराणसंदोहश्चतुर्लक्षमुदाहृतम् ॥
तत्राष्टादशसाहस्रं श्रीभागवतमुच्यते ।
परीक्षिच्छुकसंवादो योऽसौ व्यासेन कीर्तितः ॥
ग्रन्थोऽष्टादशसाहस्रो योसौ भागवतामिधः ।
कलिग्राहगृहीतानां स एव परमाश्रयः ॥
राजन्ते तावदन्यानि पुराणानि सतांगणे ।
यावन्नदृश्यते साक्षाच्छ्रीमद्भागवतं परं ॥

ಬ್ರಾಹ್ಮಂ ದಶಸಹಸ್ರಾಣಿ ಪಾದ್ಮಂ ಪಂಚೋನಷಷ್ಟಿಚ ।
ಶ್ರೀವೈಷ್ಣವಂತ್ರಯೋವಿಂಶ ಚ್ಚತುರ್ವಿಂಶತಿ ಶೈವಕಂ ॥
ದಶಾಷ್ಟೌಶ್ರೀಭಾಗವತಂ ನಾರದಂಪಂಚವಿಂಶತಿಃ ।
ಮಾರ್ಕಂಡೇಯಂ ನವಾಗ್ನೇಯಂದಶಪಂಚಚತುಶ್ಶತಂ ॥
ಚತುರ್ದಶಭವಿಷ್ಯತ್ಸ್ಯಾತ್ತತ್ತಥಾಪಂಚಶತಾನಿಚ ।
ದಶಾಷ್ಟೌಬ್ರಹ್ಮವೈವರ್ತಂ ಲೈಂಗಮೇಕಾದಶೈವತು ॥
ಚತುರ್ವಿಂಶತಿ ವಾರಾಹಮೇಕಾಶೀತಿ ಸಹಸ್ರಕಂ ।
ಸ್ಕಾನ್ದಂತಥಾಶತಂಚೈಕಂ ವಾಮನಂದಶಕೀರ್ತಿತಂ ॥
ಕೌರ್ಮಂ ಸಪ್ತದಶಾಖ್ಯಾತಂ ಮಾತ್ಸ್ಯಂತತ್ತು ಚತುರ್ದಶ ।
ಏವಂ ಪುರಾಣಸಂದೋಹಶ್ಚತುರ್ಲಕ್ಷಮುದಾಹೃತಂ ॥
ತತ್ರಾಷ್ಟಾದಶಸಾಹಸ್ರಂ ಶ್ರೀಭಾಗವತಮುಚ್ಯತೆ ।
ಪರೀಕ್ಷಿಚ್ಛುಕಸಂವಾದೋ ಯೋಸೌ ವ್ಯಾಸೇನ ಕೀರ್ತಿತಃ ॥
ಗ್ರಸ್ಥೋಷ್ಟಾದಶಸಾಹಸ್ರೊ ಯೋಸೌ ಭಾಗವತಾಭಿಧಃ ।
ಕಲಿಗ್ರಾಹಗೃಹೀತಾನಾಂ ಸಏವ ಪರಮಾಶ್ರಯಃ ॥
ರಾಜನ್ತೇತಾವದನ್ಯಾನಿ ಪುರಾಣಾನಿ ಸತಾಂಗಣೆ ।
ಯಾವನ್ನದೃಶ್ಯತೆ ಸಾಕ್ಷಾಚ್ಛ್ರೀಮದ್ಭಾಗವತಂಪರಂ ॥

೪ ಲಕ್ಷ ಶ್ಲೋಕಗಳುಳ್ಳ ೧೮ ಪುರಾಣಗಳಲ್ಲೆಲ್ಲಾ ೧೮೦೦೦ ಶ್ಲೋಕಂದ ಕೂಡಿ ಪರೀಕ್ಷಿಚ್ಛುಕಸಂವಾದವಾಗಿ ಶ್ರೀ ವ್ಯಾಸರಿಂದ ಹೇಳಲ್ಪಟ್ಟ ಶ್ರೀ ಭಾಗವತವು ಕಲಿಯೆಂಬ ಮೊಸಳೆಯ ಬಾಯಿಗೆ ಸಿಕ್ಕಿ ಬಳಲುತ್ತಿರುವ ಭಕ್ತರುಗಳಿಗೆ ಪರಮೌಷಧ. ಸಜ್ಜನರ ಗೋಷ್ಠಿಯಲ್ಲಿ ಶ್ರೀ ಭಾಗವತದ ಎದುರಿಗೆ ಬೇರೆ ಯಾವ ಪುರಾಣವೂ ರಂಜಿಸಲಾರದು."

ಎಂದು ಭಾಗವತವನ್ನು ಪೂರ್ವೀಕರು ಕೊಂಡಾಡಿದಾರೆ. ಅಂಥಾ ಭಾಗವತದ ಮರ್ಮಗಳನ್ನು ತಮಗಳಿಗೆ ಶ್ರೀಜಯತೀರ್ಥಾಚಾರ್ಯರವರು ವಿಶದವಾಗಿ ಉಪದೇಶಮಾಡಿದಾರೆ. ಇದರಿಂದ ಕೃಷ್ಣನು ಅರ್ಜುನನಿಗೆ ಗೀತೋಪದೇಶದಿಂದ ಮಾಡಿದ ಉಪಕಾರವನ್ನು ಶ್ರೀ ಆಚಾರ್ಯರು ತಮಗಳಿಗೆ ಭಾಗವತೋಪದೇಶದಿಂದ ಮಾಡಿದಾರೆಂದು ತಿಳಬಹುದು. ಆದರೆ ಕೃಷ್ಣನು ಅರ್ಜುನನಿಗೆ ಆನೆಗೆ ಬಾಳೆಯಹಣ್ಣು ಕೊಡುವಂತೆ ಉಂಡೆಉಂಡೆಯಾಗಿ ಕೊಟ್ಟದ್ದಾನೆ. ಆಚಾರ್ಯರು ಬಾಳೆಯಹಣ್ಣನ್ನು ಸುಲಿದು ಹೋಳುಮಾಡಿ, ಗೀತೆ, ವೇದ, ಉಪನಿಷತ್ತು, ಶ್ರೀಮತ್ಪುರಂದರರ ದಿವ್ಯ ವಚನಗಳು, ಎಂಬ ಬೆಲ್ಲ ಜೇನು ತುಪ್ಪ ಗೋಳ್ಳುತ ತೆಂಗಿನಕಾಯಿ ಇವುಗಳನ್ನು ಸೇರಿಸಿ ಪಂಚಾಮೃತವನ್ನಾಗಿ ಮಾಡಿ ನಮಗಳಿಗೆ ಉಣಿಸಿದಾರೆ. ಅದು ಕೃಷ್ಣನಿಗಿಂತಲೂ ಅವರ ಮೇಲ್ಮೆ.

ಶ್ರೀ ಆಚಾರ್ಯರು ಸೂರ್ಯನಂತೆ ಸರ್ವಸಮರು ಎಂದು ಹೇಳಿಹುದು. ಸೂರ್ಯನು ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಹುಟ್ಟಿ ಅಲ್ಲಿಯೇ ನಿಂತಬಿಟ್ಟರೆ ಇತರ ದಿಕ್ಕುಗಳವರಿಗೆ ತೊಂದರೆಯಾಗುತ್ತೆಂದು ಪೂರ್ವದಿಂದ ಪಶ್ಚಿಮ, ದಕ್ಷಿಣದಿಂದ ಉತ್ತರ, ಹೀಗೆ ಸರ್ವಸಮನಾಗಿ ಸುವಾಯಕನಾಗಿದಾನೆ. ಹಾಗೆಯೇ ಆಚಾರ್ಯರು ಒಂದು ಕಡೆ ನಿಲ್ಲದೆ ಎಲ್ಲರಿಗೂ ಮೋಕ್ಷವರಲೆಂದು ಪಾಣೇವಿಲಾಸರೋಡು, ರಾಜರಾಜಾಗ್ರಹಾರ, ಕಾಶೀಪತಿಲಾಯ, ಶಿವರಾಮಪೇಟೆ, ಎಲ್ಲಕಡೆಗೂ ಹೋಗಿ ತೇಜಸ್ಸನ್ನೂ ಬೆಳಕನ್ನೂ ಕೊಡುತ್ತಿದಾರೆ.. ಇವರು ಸೂರ್ಯನಿಗಿಂತಲೂ ಸ್ವಲ್ಪ ಮೇಲು ಎಂದೂ ಹೇಳಬಹುದು. ಹ್ಯಾಗಂದ್ರೆ ಜ್ಯೋತಿಷಿಕರು ಹೇಳುವಪ್ರಕಾರ ಸೂರ್ಯನಿಗೆ ಅಷ್ಟು ಕಾಲಕ್ಲುಪ್ತವಿಲ್ಲ. ಒಂದು ದಿನ ೬ ಗಂಟೆ ೫ ನಿಮಿಷಕ್ಕೆ ಉದಯ. ಮೂರನೆ ದಿನ ೬ ಗಂಟೆ ೧೦ ನಿಮಿಷಕ್ಕೆ. ಮೂರನೆ ದಿನ ೬ ಗಂಟೆ ೧೫ ನಿಮಿಷ. ಹೀಗೆ ಅಕ್ಲುಪ್ತ. ಶ್ರೀ ಆಚಾರ್ಯರು ೯ ಗಂಟೆ ಎಂದ ೯ ಗಂಟೆಯ ಮೊದಲನೆ ಧ್ವನಿಯು ಆಗುವದರಜೊತೆಗೇ ಅವರು ಓಂಕಾರಯುತವಾದ ಪ್ರಾರ್ಥನಾರಂಭ!

ಹೀಗೆ ಆಚಾರ್ಯರು ಅನೇಕ ಅನರ್ಘವಾದ ಅನ್ಯಾದೃಶವಾದ ಗುಣಗಳಿಂದ ಶೋಭಿಸುತ್ತಿದಾರೆ.

"ವಕ್ತಾ ಶ್ರೋತಾಚದುರ್ಲಭಃ" ಎಂದಿರುವಾಗ ನೀವು ಅಂಥ ವರನ್ನು ಮಾತ್ರ ವರ್ಣಿಸುತ್ತಿದೀರಿ, ನಮ್ಮನ್ನು ಮಾತ್ರ ಯಾಕೆ ವರ್ಣಿಸುವುದಿಲ್ಲ ಎಂದು ತಾವುಗಳು ಕೇಳಬಹುದು. ಶ್ರೀ ಆಚಾರ್ಯರನ್ನು ರಾಮಾಯಣದಲ್ಲಿ ವರ್ಣಿಸಿರುವಂತೆ ತಮ್ಮಗಳನ್ನು ಭಾಗವತದಲ್ಲಿ ವರ್ಣಿಸಿದಾರೆ.

श्रोतारोथ निरूप्यन्ते भीमश्विष्णुकराभयाः । प्रवरा अवराश्चेति श्रोतारो द्विविधा मताः ॥ प्रवराश्चातको हंसः शुकोमीनादयस्तथा । अवरा वृकभूरुण्डवृषोष्ट्राद्या प्रकीर्तिताः ॥ अखिलोपेक्षया यस्तु कृष्णशास्त्रश्रुतौरतः स चातको यथांबोधमुक्ते पाथसि चातकः ॥ हंसस्यात् सारमादत्ते यश्श्रोता विविधाच्छ्रुतात् । दुग्धेनैक्यंगतास्तोयात् यथाहंसोऽमलंपयः ॥ शब्दं ना निमिषोन्मेषात्तु करोत्यास्वाद्यन् रसं । श्रोताज्झिल्लोभवेन्मीनः क्षीरनिधौ यथा ॥ यस्तुदन् रसिकान्छ्रोतॄन् विरौ स्यद्वोवृकोहिंसः । वेणुस्वनरसासक्तान् वृकोरण्ये मृगा यथा ॥ भूरुण्डशिशवेदन्यान् श्रुत्वा न स्वयमाचरेत् यथा हिमवतश्शृंगे भूरुण्डाख्यो विहंगमः ॥ सर्वे श्रुत मुपादत्ते सारासारान्धधीर्वृषः । स्वादुश्चाक्षांवलि चार्वि निर्विशेषं यथोष्ट्रकः ॥ स उष्ट्रोमधुरं मुञ्चन् विपरी रमेत यः । यथा निंबं चरत्युष्ट्रो हित्वाऽन्नमपि तद्गतम्

ಶ್ರೋತಾರೋಥನಿರೂಪ್ಯನ್ತೆ ಶ್ರೀಮದ್ವಿಷ್ಣುಕಥಾಶ್ರಯಾಃ ।
ಪ್ರವರಾ ಅವರಾಶ್ಚೇತಿ ಶ್ರೋತಾರೊ ದ್ವಿವಿಧಾಮತಾಃ ॥
ಪ್ರವರಾಶ್ಚಾತಕೊಹಂಸಃ ಶುಕೊ ಮಿಾನಾದಯಸ್ತಥಾ ।
ಅವರಾವೃಕಭೂರುಣ್ಡವೃಷೋಷ್ಟ್ರಾದ್ಯಾಃಪ್ರಕೀರ್ತಿತಾಃ ॥
ಅಪಿಲೋಪೇಕ್ಷಯಾಯಸ್ತು ಕೃಷ್ಣಶಾಸ್ತ್ರಶ್ರುತೌವ್ರತೀ ।
ಸಜಾತಕೊಯಥಾಂಭೋದಮುಕ್ತೆಪಾಥಸಿಚಾತಕಃ ॥
ಹಂಸಸ್ಸ್ವೀತ್ ಸಾರಮಾದತ್ತೆಯಶ್ಶ್ರೋತಾವಿವಿಧಾಚ್ಛ್ರುತಾತ್ ।
ದುಗ್ಧನೈಕ್ಯಂಗತಾತ್ತೋಯಾತ್ ಯಥಾಹಂಸೊಮಲಂಪಯಃ ॥
ಶಬ್ದಂನಾನಿಮಿಸೊಜಾತು ಕರೋತ್ಯಾಸ್ವಾದಯಂರಸಂ ।
ಶ್ರೋತಾಸ್ಸಿಗ್ಧೋಭವೇನ್ನಿತ್ಯೊ ಮಿಾನಃಕ್ಷೀರನಿಧೌಯಥಾ ॥
ಯಸ್ತುದರಸಿಕಾನ್ಶ್ರೋತೃನ್ ವಿರೌತ್ಯಜ್ಞೊವೃಕೊಹಿಸಃ ।
ವೇಣುಸ್ವನರಸಾಸಕ್ತಾ ವೃಕೋರಣ್ಯೆಮೃಗಾಯಥಾ ॥
ಭೂರುಂಡಶ್ಶಿಕ್ಷಯೇದನ್ಯಾ ಶ್ರುತ್ವಾನಸ್ವಯಮಾಚರೇತ್ ।
ಯಥಾಹಿಮವತಶ್ಶೃಂಗೆ ಭೂರುಣ್ಡಾಖ್ಯೊ ವಿಹಂಗಮಃ ॥
ಸರ್ವಂಶ್ರುತಮುಪಾದತ್ತೆ ಸಾರಸಾರಾಂಧಧೀರ್ವೃಷಃ ।
ಸ್ವಾದ.ದ್ರಾಕ್ಷಾಖಲಿಂಚಾಪಿ ನಿರ್ವಿಶೇಷಂಯಥಾವೃಷಃ ॥
ಸಉಷ್ಟ್ರೊಮಧುರಂಮುಂಚ್ಚ ವಿಪರೀತೆರಮೇತಯಃ ।
ಯಥಾನಿಬಂಚರತ್ಯುಷ್ಟ್ರೊ ಹಿತ್ವಾಮ್ರಮಪಿತದ್ಯುತಂ ॥

ಕೇಳುವವರು ೨ ವಿಧ, ಪ್ರವರರು ಅವರರು ಎಂದು. ಪ್ರವರರು ಚಾತಕ, ಹಂಸ, ಗಿಣಿ, ಮಿಾನು, ಇವುಗಳಂತೆ. ಅವರರು ತೋಳ, ಎತ್ತು, ಒಂಟೆ ಇವುಗಳಂತೆ.

ಎಲ್ಲವನ್ನೂ ಬಿಟ್ಟು ಒಂದೇ ಮನಸ್ಸಿನಿಂದ ಕೇಳುವವರು ಮೇಘದ ಸಲಿಗಾಗಿ ಬಾಯಿಬಿಟ್ಟುಕೊಂಡಿರುವ ಚಾತಕದಂತೆ. ಕೇಳಿದ್ದರ ಸಾರವನ್ನು ಮಾತ್ರ ತೆಗೆದುಕೊಳ್ಳುವವರು ನೀರುಹಾಲಿನಲ್ಲಿ ಹಾಲನ್ನು ಮಾತ್ರ ಗ್ರಹಿಸುವ ಹಂಸದಂತೆ. ನಿಶ್ಶಬ್ದರಾಗಿ ಎವೆಯಿಕ್ಕದೆ ಕೇಳುವವರು ಕ್ಷೀರಾಬ್ಧಿಯಲ್ಲಿ ಮಗ್ನವಾದ ಮಿಾನಿನಂತೆ. ಕೇಳುವವರಿಗೆ ವಿಘ್ನವಾಗುವಂತೆ ಗಲಭೆಮಾಡುವವರು ವೇಣುಗಾನವನ್ನು ಕೇಳುತ್ತಿರುವ ಜಿಂಕೆಯನ್ನು ಹಿಂಸಿಸುವ ತೋಳಗಳಂತೆ. ಕೇಳಿದ್ದನ್ನೆಲ್ಲಾ ಸಾರ ಅಸಾರ ಎಂಬ ವ್ಯತ್ಯಾಸವಿಲ್ಲದೆ ಸ್ವೀಕರಿಸುವವರು ಎಲ್ಲವನ್ನೂ ತಿನ್ನುವ ಎತ್ತಿನಂತೆ. ಒಳ್ಳೆಯದನ್ನು ಬಿಟ್ಟು ಕೆಟ್ಟದ್ದನ್ನು ಸ್ವೀಕರಿಸುವವರು ಮಧುರವಾದ್ದನ್ನು ಬಿಟ್ಟು ಕಹಿಯಾದ್ದನ್ನು ತಿನ್ನುವ ಒಂಟೆಯಂತೆ. ಎಂದು ಭಾಗವತದಲ್ಲಿ ಶ್ರೀ ಶುಕರು ಹೇಳಿದಾರೆ. ಇಲ್ಲಿ ನೆರೆದಿರುವ ತಾವುಗಳೆಲ್ಲರೂ ಪ್ರವರರು, ಚಾತಕದಂತೆ ಕೃಷ್ಣಶಾಸ್ತ್ರಶ್ರವಣ ಕಾತರರು, ಕಾತರರಾಗಿ ೭ ದಿವಸಗಳಿಂದ ಆಚಾರ್ಯರ ಮಹದುಪದೇಶಗಳನ್ನು ಅತ್ಯಂತಆನಂದದಿಂದ ಅತ್ಯಂತಉತ್ಸಾಹದಿಂದ ಅತ್ಯಂತ ಭಕ್ತಿಯಿಂದ ಅತ್ಯಂತಕೃತಜ್ಞತೆಯಿಂದ ಕೇಳಿದೀರಿ. ಅವರು ಮಾಡಿರುವ ದುಃಖಶಮನ ಸುಖಪ್ರಾಪ್ತಿ ಮೋಕ್ಷಸಾಧನ ಇವುಗಳಿಗೆ ಸಾಧಕಗಳಾದ ಉಪದೇಶಗಳಿಗಾಗಿ ತಾವುಗಳು ಅವರಿಗೆ ಎಷ್ಟು ಋಣಿಗಳಾಗಿದ್ದರೂ ತೀರದು.

ಆಚಾರ್ಯರು ತಮ್ಮ ಉಪದೇಶಗಳನ್ನು ಊಷರಭೂಮಿಯಲ್ಲಿ ನೆಟ್ಟಂತೆ ತಾವುಗಳು ಮರೆಯದೆ, ಆಚರಣೆಯಲ್ಲಿ ತರಬೇಕೆಂದು ನೆನ್ನೆ ತಮ್ಮಗಳನ್ನು ಪ್ರಾರ್ಥಿಸಿದರು. ತಾವುಗಳು ಸುಕ್ಷೇತ್ರವೆಂದೂ, ಆದರೆ ಆಗಾಗ್ಗೆ ಬಂದು ನೀರುಹಾಕುತ್ತಿರುವದು ಕ್ಷೇತ್ರಪಾಲಕರ ಕರ್ತವ್ಯವೆಂದೂ, ತಮ್ಮಗಳ ಪರವಾಗಿ ಅವರಿಗೆ ನಿವೇದಿಸುತ್ತೇನೆ.

ಆಚಾರ್ಯರು ಇಲ್ಲಿ ಬಂದು ಇನ್ನೊಂದು ದೊಡ್ಡ ಕೆಲಸವನ್ನು ಮಾಡಿದಾರೆ. ಶ್ರೀ ವೇದವ್ಯಾಸರು ಮಹಾಭಾರತವನ್ನು ನಿರ್ಮಿಸಿದಾಗ ಬ್ರಹ್ಮನ ಸೂಚನೆಯಂತೆ ಶ್ರೀ ವಿಘ್ನೇಶ್ವರರಿಂದ ಬರೆಸಿದರೆಂದು ತಮಗೆ ತಿಳಿದಿದೆ. ಅಂಥಾ ಮಹದ್ಗ್ರಂಥವನ್ನು ಬರೆದಿದ್ದರೂ, ಶುಕರು ಪುರಾಣೋತ್ತಮವಾದ ಭಾಗವತವನ್ನು ತಮ್ಮ ಕೈಯಲ್ಲಿ ಬರಿಸಲಿಲ್ಲವೆಂದು ಶ್ರೀ ವಿಘ್ನೇಶ್ವರರಿಗೆ ಕೊರತೆಯಿತ್ತು. ಆ ಕೊರತೆಯನ್ನು ಶುಕಪ್ರತಿನಿಧಿಗಳಾದ ಶ್ರೀ ಆಚಾರ್ಯರು ಇಲ್ಲಿ ವಿಘ್ನೇಶ್ವರನ ಸಾನ್ನಿಧ್ಯದಲ್ಲಿ ಭಾಗವತದ ಹೃದಯವಾದ ಉದ್ಧವಗೀತೆಯ ಪ್ರವಚನವನ್ನು ಮಾಡಿ ಈಗ ನೀಗಿಸಿದಾರೆ. ಆದ್ದರಿಂದ ಅವರು ತಮ್ಮಗಳ ಕೃತಜ್ಞತೆಯ ಜೊತೆಗೆ ಶ್ರೀ ವಿಘ್ನೇಶ್ವರನ ಸಂತೋಷಕ್ಕೂ ಪಾತ್ರರಾಗಿದಾರೆ ಎಂದು ಹೇಳಲು ಬಯಸುತ್ತೇನೆ.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ತ್ರಿಮಸ್ಥರೂ ಸೇರಿದಂತಾಗಲೆಂದು ಯಜ್ಞಪಶುವಿನಂತೆ ನನ್ನನ್ನೂ ಕರೆತಂದು ಭಾಗವಹಿಸುವದಕ್ಕೆ ಅವಕಾಶ ಕೊಟ್ಟದ್ದಕ್ಕಾಗಿ ಧರ್ಮಾಭಿಮಾನಿಗಳಾದ ಧರ್ಮದರ್ಶಿಗಳಿಗೂ ತಮ್ಮೆಲ್ಲರಿಗೂ ನನ್ನ ವಂದನೆಗಳನ್ನು ಅರ್ಪಿಸುತ್ತೇನೆ."

ಇದಕ್ಕೆ ಶ್ರೀ ಜಯತೀರ್ಥಾಚಾರ್ಯರವರು ಸಂಸ್ಕೃತದಲ್ಲೇ ಯುಕ್ತಿಯುಕ್ತವಾಗಿ ಉತ್ತರ ಕೊಟ್ಟರು.

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

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USING SOLAR ENERGY

Many scientists are working to develop methods of using the power in sunlight and practical applications of this power may soon be perfected, according to reports made to a recent meeting of solar energy scientists at the University of Winconsin.

Joseph Farber, a thermodynamics engineer with the Consolidated Vultee Aircraft Company has divised a method to "trap" sunshine and generate tremendous heat—upto 5,000 degrees Fahren-heit—to help test materials for jet engines.

Charles Abbot of the Smithsonian Institution, Washington, said that a small engine running on sunlight was being developed and could be tested within a year. He believes the engine may supply enough heat and light, and power for pumping and irrigation for a small farm. Abbot estimated that the engine would cost about £1,000.

George Lof, a research consultant, said he was confident that commercial use of solar energy for heating homes is "realisable within 10 years." An experimental house heated by the sun's rays has already been built by Maria Telkes of New York University.

To date, chemistry has shown itself to be the most promising field of research for tapping sunlight, according to Farrington Daniels, president of the American Chemical Society and Chairman of the solar energy conference at Winconsin. But some chemical must still be developed, he added, which will store solar energy and give it up when needed.

"Chemists should be urged to hunt for a suitable compound which will absorb light through photo-chemical reactions, store the energy, and release it at will in ways which are suitable for practical use," Daniels said.

Some hopeful steps have already been taken in this direction, it was reported.

Lawrence Heidt of the Massachusetts Institute of Technology has found that ceric and cerous perchlorate will absorb energy from the ultraviolet rays of the sun. Using these salts of the metal cerium, Heidt has split water into its components, oxygen and Hydrogen. These gases can then be stored and recombined later to give back the stored energy. The scientists also reported electrical methods of storing the energy of sunlight.

One such method employs absorption of energy by one side of an electric battery and the transmitting of the electrical energy generated to the opposite side of the battery, which is in darkness.

Another method employs two different electrical conductors joined together side by side. The sun heats one; the other remains cold. The result is the generation of a small electrical current. The need now is for the development of metals or alloys which will produce higher voltages when joined together in this way.

THE WANTED CAR

The school mistress was trying to give her young pupils an illustration of the word "perseverance."

"What is it," she said poetically, "that carries a man along rough roads and smooth roads, up the hills, and down the hills, across the valley and through the pass, through the mighty jungle, swamps, deserts, and raging torrents, across the sun-drenched veldt and the wind-swept plain?"

There was a long silence, and presently little Freddie, whose father was the owner of the village garage, rose to his feet.

"Please teacher," he said rather knowingly, "there is'nt such a car!"

FACTS FROM FIGURES

South India, comprising Madras, Mysore, Travancore-Cochin and Coorg, has the largest urban population out of the six zones into which the country has been divided for purposes of census statistics, although it ranks fourth in total area.

Of the total population of 7,5600,304 for the zone, there are more unmarried men and women than married ones, and the number of widows is the largest in India, being 54,78,553, while widowers number 15,95,851.

The largest number of widows is in the age group 45-54, and there are 11,375 widows between the ages of five and 14.

A summary of demographic and economic data of the 1951 census, published as Census Paper No. 3, gives detailed economic tables collected for the first time in the country during census operations.

The narrative report of the 1951 census is expected to be published about the middle of November.

Despite the Sarda Act (Child Marriage Restraint Act, 1929) nearly 14·5 per cent of the females and 6·3 per cent of the males of ages between five and fourteen years are married according to survey.

An analysis of the table on age and civil condition of the population reveals that there are 133,828 females of the same age group who are either widows or have been divorced while 66,038 males are either widowers or divorced.

The table also shows that of the total population, male unmarried persons (8,3147,296) outnumber the female unmarried population of 6,5950,673.

The age tables of the 1951 census were not based on the entire population. A 10 per cent sample of the population (excluding displaced persons) was taken at the preliminary sorting of the enumeration slips for every village and ward of a town and the age tables are based on this sample population. The sample data for males and females have been raised with reference to the total male and female population respectively of each of the six zones into which the country has been divided for census purposes, and the all-India figure arrived at by adding up the zone figures.

The tables also reveal that the evil of child marriage is more in the rural areas than in urban areas. Thus, 5·6 million out of 35·6 million females and 2·6 million out of 37·7 million males of the ages 5-14 are married in the rural areas. This gives a proportion of 15·7 per cent for females and 6·8 per cent for males.

In the urban areas, half a million out of 6·5 million females or 7·8 per cent and 0·2 million out of nearly 7·0 million males, or 2·8 per cent are married.

The highest percentage for child marriages are in Central India and North India. In the Central India zone, (Madhya Pradesh, Madhya Bharat, Hyderabad, Bhopal, and Vindhya Pradesh) 21·9 per cent are married females and 7·4 per cent married males in that age group.

Uttar Pradesh, which constitutes the North Indian zone, comes a close second with 21·6 per cent of the females and 10·5 per cent of the males being married.

The figures for other zones are:

East India (Bihar, Orissa, West Bengal Sikkim, Chandernagore, Assam, Tripura and Manipur) 17·4 per cent females and 8·3 per cent males.

North-West India (comprising Rajasthan Pepsu, Ajmer, Delhi, Himachal Pradesh and Bilaspur). 13·5 per cent males and 4·9 per cent females.

(Continued on page 5.)

The Rationalist

ARCHIVES

The term 'archives' as used usually refers to documents written on paper. But paper was introduced in India only in the 13th century and its use in the beginning was confined to the north-western parts of the country. From about the 7th century A.D. till almost the end of the 17th century, it was not paper but stone and copper which were used for writing documents. Western India abounds in thousands of these documents and an article by Dr. B. A. Saletore, Director of National Archives, in the latest issue of the 'Indian Archives', gives interesting material on these medieval Hindu archives.

The stone archives varied in size, ranging from about three feet by one and a half feet to 11 feet by three feet. The most ancient archives are in large and deep-cut letters on massive, ponderous slabs. Calligraphy reached its perfection in the 12th and the 13th centuries, the documents being inscribed on beautifully polished slabs of black hornblende in regular and ornamental characters. The opening of the 18th century saw the stone inscriptions giving place to paper documents which were called after the north Indian (Persian) models, Sanads.

The archives were decorated with sculpture, carried dedicatory verses, and gave details of royal donors, feudatories who received gifts, and also included warnings against the destruction or violation of the gifts. This last was very impressive. "Who usurps a gift made by himself or by another shall assuredly be born a worm in filth for 60,000 years!" This last part of the document stamps them a records which were meant for future reference These archives were fixed in the ground, most often in public places, along the highway or in temple precincts or the courtyards of palaces, buildings etc.

These extraordinary stone archives come to be inscribed in the following manner. The Royal Secretary communicated the King's order to the Chief Secretary. The latter on approval, transmitted them to the revenue officers. There then assembled the Revenue Accountants, who made entries accordingly in their revenue registers. The literary expression was the extempore performance of the poet who was in State employ, and who was on the spot, while the actual engraving was the work of the stone mason. In some instances, the stone masons were themselves learned poets!

In addition to details dealing with the rule feudatories, dates and donors, there were very many important details in the documents which are of the greatest historical value. The administrative officials, their designations and duties; details of the assessment of lands; the revenue yield of the province; the burden of taxation; the judicial procedure; famine conditions; municipal affairs; details about education, water supply, and rural administration, condition of society, religion and commerce these are a few of the major subjects which are dealt with in these unique records of medieval Hindu India, which form the anchor-sheet of our study for about 1,000 years, from the 7th till the 17th century A.D.

"UDDHAVAGEETA MANGALA"

Sri Rajasevaprasakta Y. K. Ramachandra Rao writes:

Dear Sriman Josyer,

"I thank you very much for so kindly sending me a copy of the "Rationalist" containing your Presidential speech on the 13th, in connection with ಶ್ರೀ ಉದ್ಧವಗೀತಾ ಮಂಗಳಂ. I was anxious to read the speech, and was thinking of going to you, but delayed owing to some other urgent works.

Yours is a splendid speech and very few can rise to that standard. You have set an example to others as to what should be done on such occasions. The speech is worthy of you, and I have enjoyed reading what I had heard about.

I showed the paper to Sri Jayatirthachar who happened to be in my place yesterday. He also felt happy at reading what he had listened to.

Thanking you again

I am,

Yours Sincerely,

Y. K. Ramachandra Rao."

'THE HISTORY OF MYSORE"

Dr. L. D. Barnett of the Department of Oriental Books and Manuscripts, British Museum, London, writes:

"Sir, On behalf of the Keeper of this Department, I beg that you will be so good as to send to him with invoice in duplicate the following book written and published by you.

"History of Mysore and the Yadava Dynasty."

I am,

Yours truly,

L. D. Barnett.

PRIDE OF PLACE

A Californian and a New Englander were matching stories.

"Why," said the Californian, "we grow cabbage so big that an army of soldiers can camp under one!"

"That's nothing," said the New Englander, "we make copper kettles in New England so big that thousand men can be rivetting one, and yet be so far apart they can't hear each other's hammer!"

"Go on!" said the Californian, "what would any one use a kettle of that size for?"

"Why, to boil your Californian cabbage in," said the New Englander.

WHEN TO NAG

Two housewives were talking shop over the back fence.

"Do you ever nag your husband?" inquired one.

"Only when he's beating the rugs," responded the other. "It gets him so thoroughly irritated that he does a much better job."

(Continued from page 3.)

West India (Bombay, Saurashtra and Kutch) ten per cent males and 1·9 per cent females.

South India (Madras, Mysore, Travancore-Cochin and Coorg) 4·3 per cent females and 1·1 per cent males.

The civil condition of all the age groups put together are:

Unmarried–8,8147,296 males and 6,5950,673 females.

Married—82 253,086 males and 82,387,997 female;

Widowed or divorced—9,033,458 males and 21,111,014 females.

The prevalence of polygamy, though on a limited scale, is revealed from the fact that married females exceed married males by 124,911 persons.

Therapeutic Potentisation of Astra Rasas or Atomic Weapons in Atharva Veda

SENSATIONAL REVELATION BY SRI BHARATHI SWAMIJI, MYSORE.

(Continued from previous issue.)

Naigamic Pitfalls and Frustration :

In spite of their different approaches, both the Naigamic Rig and Yajur Vedic Systems, adopted Multiple Therapy according to the maxim "Karma Bhooyatwaat Phala Bhooyishtam', like "Aushadhi-Daana-japa-Homa-Suraarchana" on the one side, and on the other side, progressive increase of dosage and concentration dictated by the maxim "Bahu Dravyam Bahu Gunam syaath." Naturally, progressive increase of dosage and concentration of the prescribed drugs, like arsenical, mercurial and other metallic and organo-metallic complex recipes, resulted in Toxicity. Therefore, treatment of many cases had perforce to be given up, especially in their advanced stages, as "Na-Chiketa" or incurable. Such cases were discharged as "Vichikitsitam" uncured; and were asked to elect one or other of the two Naigami Terminal recourses. They are, one, "Brahma Gigyanam" or Schezophrenic Desolation in the tower of silence or elsewhere as introverts or "Antarmukhaas". The other is "Deva Meedyam" or surrender to "Daiva Vyapaasraya" Tantric Cults through faith and prayer. Vide Kathopanishad 1–17.

Aagamic Restitution of Nachiketa Destitutes :

This kind of phantasy was challenged by the Aagami Vedic Physician claiming possibility of restitution of the given-up cases, by the administration of "Astra Rasas" or Atomised Medicines, since released for civil use. The challenge and the rejoinder are embodied in Atharva Veda Shruti Text A.V. 9-1-1-6 and 7 respectively, quoted below.

Challenge :-

श्रुतिः—कस्तं प्रवेद कउतं चिकेत यो यक्ष्याऽदः कलशः सोमदानो कक्षितः। ब्रह्मा सुमेधाः सो अस्मन् मवेत। इति॥ अ. वे. ९-१-१-६.

Rejoinder :-

श्रुतिः—स तौ प्रवेद स उ तौ चिकेत यावस्या स्तनौ सहस्रधारावक्षितौ ऊर्जं दुहाते अनपस्फुरन्तौ। इति॥ अ. वे. ९-१-१-२.

The Agami acclaimed that, Angirasa Pharmacologist and Atharvana Therapeutist together, could not only champion the treatment and ultimate restitution of the whole list of "Na-chiketas" but could successfully draw out from the Astra Rasas, thousands of times more of specific Therapeutic energy perfectly free from the whole of its dreamed toxicity. The rationale of this new method of harnessing the Atom for Practical Therapy, in the form of "Astra Rasa" may be postulated in the following eight Aagama Astra Vikartana Sooktis.

Astra Vikartana Sooktis :-

1. Khala-Tula-Parni Sookti :- All Metallic and Organo Metallic Recipes should be initially assessed through "Taarana" or Levitation Test; and certified to float and spread out on water like Parna the wing. Khala refers to Sanchaalana. Khalati Sanchaalathi, Nikruntati, Nivaarayati Rogan iti Khala. Dussaadhya Roga Nikruntata Tamarthah iti. A.V. 5-3-15 Viniyoga.

2. Madhu Lodana Sookti :- Selected Calxes should initially be whipped up with honey into a thin paste for granulation, preparatory to dilution. Vide A.V. 5-3-15. Viniyoga.

3. Saktu Melana Sookti :- Granulated Paste of the Calx should then be diluted with "Payaswaan" or Tuga Ksheeri Saktis the Bamboo Manda recommended by Shruti A.V 9-1-1-14., according to the dilution scales mentioned in Shruti Text A.V. 5-3-15-1 to 10

(To be continued.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

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MYSORE

LANGUAGE GROUPS

Twelve districts in West, South and Central India, including Greater Bombay, have populations in which no particular linguistic group is in absolute majority. A study of population figures according to languages, available here, reveals this. Figures of population according to languages are not available in respect of the eastern and northern zones of India.

Excepting these districts, all the other districts in the three regions easily fall into one or the other linguistic areas of the region—Marathi, Gujarathi, Telugu, Tamil, Kannada, Malayalam or Hindi.

The districts with no linguistic group in majority are:—Greater Bombay, South Kanara (Madras), Coorg, Nilgiris (Madras), Bangalore (Mysore), Bidar (Hyderabad), Bastar, Betul and Nimar (Madhya Pradesh), and Nimar, Dhar and Jhabua (Madhya Bharat).

Jhabua is in a class by itself in that, while no language group as such is in a majority, 67 per cent speak Bhili, a tribal dialect.

The Marathi-speaking area covers 116,727 sq. miles in Bombay, Hyderabad and Madhya Pradesh. It has a population of 28,334,572 of which 80 per cent are Marathi-speaking. Gujarathi-speaking people amount to 94 per cent of a population of 16,101,754 in an area of 71,311 sq. miles in Bombay, Saurashtra and Kutch. Eighty-five per cent of the population of 31,275,636 in an area of 105,306 sq. miles in Madras, Mysore and Hyderabad, speak Telugu. Tamil people live in one compact State—Madras—in an area of 49,400 sq. miles. They form 82 per cent of the total population of 28,915, 427 in this area.

Kannada-speaking people form 72 per cent of the population of 14,878,751 living in an area of 64,304 sq. miles in Mysore, Bombay and Hyderabad, Malayalees form 89 per cent of the population of 14,038,767 people in an area of 14,988 sq. miles in Madras and Travancore-Cochin. Hindi is spoken by 85 per cent of the population of 22,470,281 people covering an area of 1,36,381 sq. miles in Madhya Pradesh, Madhya Bharat, Bhopal and Vindhya Pradesh.

In Greater Bombay, the Marathi-speaking population, with 44 per cent, form the largest single language group in a population of 2,839,270; Gujeratis come next with 18 per cent, while Urdu-speaking people number 10 per cent. Twenty-eight per cent speak other languages.

Of the population of 1,748,991 in South Kanara (Madras), 40 per cent speak Tulu, 24 per cent Malayalam, 17 per cent Kannada and 14 per cent Konkani. In Coorg's population of 229,405, 35 per cent speak Kannada, 29 Coorgi and 14 per cent Malayalam. In Nilgiri (Madras), 31 per cent of the population of 331,729 speak Tamil, 21 per cent Badaga, 13 per cent Malayalam, and 13 per cent Kannada. Forty-nine per cent of Bangalore (Mysore), which has a population of 2,127,061, speak Kannada, 18 per cent Telugu, 17 per cent Tamil and 10 per cent Hindustani.

In Bidar (Hyderabad State) 39 per cent of 1,172,702 people speak Marathi, 28 per cent Kannada, 16 per cent Urdu and 15 per cent Telugu.

Bastar District (Madhya Pradesh) has a population of 913,746, in which tribal dialects preponderate. Twenty-nine per cent speak Halbi, 27 per cent Gondi, 12 per cent Maria and 10 per cent Chattisgarhi. Of the 451,655 population of Betul District (Madhya Pradesh), 43 per cent speak Hindi, 27 per cent Gondi and 29 per cent Marathi. 34 per cent of the population of 523,496 in Nimar (Madhya Pradesh) speak Hindi, 21 per cent Nimadi, 15 per cent Marathi and 11 per cent Korku.

Nimar of Madhya Bharat has a population 758,694, of which 36 per cent speak Hindi, per cent Nimri, 17 per cent Bhili and 15 r cent Bhilali. Dhar district has a popula-on of 505,268 of which 45 per cent is Hindi, per cent Bhilai, 15 per cent Bhili and 11 r cent Malwi.

The districts in the different linguistic areas ith the percentage of the predominant lan-uage group are as follows :

Marathi : Bombay State–Thana, 75, Ahmed-agar 90, East Khandesh 86, West Khandesh 9, Nasik 89, Dangs 96, Poona 86, Satara orth 96, Sholapur 72, Colaba 93, Ratnagiri 6, Satara South 83 and Kolhapur 85.

Madhya Pradesh State : Nagpur 75, Wardha 3, Chanda 73, Bhandara 67, Amravati 78, eotmal 69, Akola 79 and Uldana 83.

Hyderabad State : Aurangabad 76, Par-hani 83, Nanded 65, Bihar 17 and Osmana-ad 84.

Gujerati : Bombay State—Banaskantha 89, abarkantha 98, Mehsana 98, Amreli 95, Baroda 89, Ahmedabad 84, Aira 96, Panch ahals 97, Broach 95, and Surat 92.

Saurashtra State—Zalawad 99, Central Sau-ashtra 98, Gohilwad 99, Halar 99 and orath 92.

Kutch—99.

Telugu : Andhra State—Anantapur 79, hittoor 74, Cuddapah 87, Godavari East 97, odavary West 97, Guntur 93, Krishna 94, urnool 86, Nellore 91, Srikakulam 91 and Vishakhapatnam 96.

Mysore State—Kolar 54.

Hyderabad State—Hyderabad 53, Mahbub-agar 84, Adilabad 56, Nizamabad 82, Medak 8, Karimnagar 94, Warangal 82 and Nal-onda 89.

Tamil : Madras State—North Arcot 81, South Arcot 91, Chingleput 82, Coimbatore 66, Madras 61, Madurai 77, Ramanathapuram 87, Salem 77, Tanjore 96, Tiruchirapalli 81 and Tirunelveli 92.

Kannada : Mysore State—Mysore 85, Mandya 93, Hassan 86, Chickmagalore 71, Shimoga 74, Chitaldrug 72 and Tumkur 79.

Bombay State—Belgaum 64, Bijapur 84, Dharwar 81 and Kanara 55.

Hyderabad State—Raichur 63 and Gul-berga 55.

Bellary District, which had a Kannada population of 55 per cent, has now been bifur-cated between Andhra and Mysore.

Malayalam : Madras State—Malabar 96.

Travancore-Cochin State—Trivandrum 61, Quilon 96, Kottayam 92 and Trichur 93.

Hindi : Madhya Pradesh State—Chindwara 70, Jabalpur 83, Sagar 98, Mandla 78, Hosan-gabad 94, Balaghat 60, Raipur 57, Bilaspur 98, Durg 71, Surguja 88 and Raigarh 73.

Madhya Bharat State—Bhind 98, Gird 90, Morena 99, Hivpuri 99, Goona 96, Rajgarh 76, Shajpur 83, Ujjain 60, Ratlam 74, Mand-saur 61, Bhilsa 86, Indore 63 and Dewas 90.

Bhopal State—Sehore 71 and Raisen.

Vindhya Pradesh State—Datia 97, Tikam-garh 100, Chatarpur, 100, Panna 100, Satna 99, Rewa 100, Sindhi 100, and Shahdol 100.

PANCHANGA

By Mahavidwan Sampathkrishna Jois and Vidwan Krishna Jois of Mysore, for the new year Jaya. It includes both the Vakya and Siddanta details, and coming from a veteran astrological family of the State, is most use-ful to all orthodox Hindus. It is well got up as usual and moderately prised. The authors deserve praise for their useful work.

The Rationalist

TWO MASTERS

We had recently occasions to witness the performance of two top-ranking exponents of Karnatic Music.—By the way, what does the word mean? Is it a mis-spelling of "Karnatac"? Or is it an expression from Macaulay denoting the whole of South India? — Whatever it is, we had occasion recently to listen to the two ranked musicians of South India, Mr. Champai Vaidyanatha Bhagavathar, and Mr. G. N. Balasubramanyam, not in the midst of the hulla-balloo of a marriage pendal, but in the stream-lined sanctum-santorum of a sound-proof studio, amidst an assemblage of beauty, wit, and power. We cannot say that in either case we came out thrilled.

Let us not be thought to seek to cast stones at any idols and breaking them. For nearly two decades Mr. Champai and Mr. G. N. B. have been the idols of South Indian music lovers. Musicians, perhaps cannot be ranked like Tennis players. Perhaps it is possible among women, Mrs. Subbulakshmi, Pattammal, Vasanthakokilam, Sundarambal, Vyjayanthimala, Neelamma, Chokkamma and so on.

But among men it is like ranking in a cage of lions! You have to rank them by age, by caste-mark, by language, by region, by instrument, and if possible by merit. Even the Tribunal of All-India Radio couldn't do it, if it spent two years over it, and drew a lakh of rupees in T.A.! Musiri Subramanya Iyer, Semmangudi Srinivasier, Champai Vydyanatha Bhagavatar, Palladam Sanjeeva Rao, Dwaram Venkatasami Naidu, Mysore Vasudevachariar, who can class these names, and where, and how, and why? — But what this? All these musical names come under or V! Even the women's do: Subbalakshm Sundarambal, Saraswathi Bai, Vasanthakok lam, Vyjayantimaala, and Mrs. Venkatran Even the great dead musicians are all und S. and V, Veena Subbanna, Veena Seshann V. Venkatagiriyappa, Only Araikudi Rama nujiengar, T. Chowdaiya, and G. N. B. a exceptions. What conclusions would t UNESCO statistician draw from this pr ponderance of S. and V?

To return to the question of ranking, nobod can fix the order of precedence among the bi ones of music, as is done in the now mucl contraversial Dussara Durbar. We belie that Srinivasier, Subramanya Iyer, Raman jiengar, and Vydyanatha Bhagavatar wou have to be seated on one sofa. They migl not make room even for old Vasudevacharia and would be on the alert to prevent Balasubr manyam squeezing himself in!

We had, however, the impression that M Vaidyanatha Bhagavatar was far ahead of t others by the range, sweep, timbre, and for of his voice. We thought that his throat w like the Visuvius crater, and that his voi could soar like a pistol shot. We would ha called him the Tilden of South Indian musi That is how we remembered him from t years ago, when Mr. B. S. Raghavendra Ra then President of the Mysore Municipal Counc had got him for the Dassara Exhibition ente tainments, in the days before the exhibitio had got into the hands of the riotous fre booters of democratic politics.

(To be continued). *Edito*

"BHAKTAN"

Devotional Magazine in Tamil, Edited by Sri M. O. Alasingrachari, B.Sc., B.L., concludes its third year with the issue before us.

Unlike the Cinema Journals, or Cinema producers' journals, it is modest in size, and seeks to present religious material in small and easy morsels, like sacred water given in temples with a silver *Uddharani*. It is a worthy attempt, and deserves to be highly commended.

When every one is eager to find means to multiply money, this Editor,—not the 'Rationalist's, but "Bhaktan's",—is urged by his inner light to launch an effort which procures little thanks and less money.

We congratulate him on his choice, and wish his enterprise every success.

The title would lead one to ask whether the journal is meant for men only, and not for ladies. We think that "Bhaktan" includes 'Bhaktal" also, and that the title is meant to be read as "Bhaktar."

The journal is monthly, published from 71, Tholasingaperumal Coil Street, Triplicane, Madras, and prised Rs. 3/- per annum.

'KOWMUDEE-SHABDAROOPAAVALEE'

By Sri Sahityashiromani, S. Parthasarathy Iyengar, of Srirangam, is a valuable hand-book for students of Sanskrit. It gives the case forms of 280 names, and is the first of a series of hand-books the author has planned to facilitate the knowledge of Sanskrit. The publication deserves to be popularised.

"GADYA-TRAYAM"

Edited also by Sri Parthasarathy Iyengar, contains the three famous prose-poems of Sri Ramanuja, with an English foreword by Justice V. Bhashyam Iyengar, the II, of Madras. The text is supplemented with notes by the learned Editor, who deserves encomiums for his ardent efforts for the dissemination of learning. Sri Parthasarathy Iyengar is Editor of the journal of the Sreerangam temple in Tamil, and alongside of it is eagerly doing his best for the spread of Sanskrit knowledge.

"RATNATRAYA-PARIKSHA",

By Sri Appayya Deekshita, the famous scholar and vedantin of the 16th century, is edited and published by Sri. M. V. Pranatarthihara Iyer of Mysore. It includes an interesting introduction by Sri Y. Mahalinga Sastry of Mayuram, and is dedicated to H. H. Sri Swami of Kamakoti Pith. The work is an eloquent disquisition the triune divinities, Siva, Visnu, and Gowri in Advaitic Vedanta from the prolific pen of Sri Appayya Deekshitar, whose writings have endeared him to Srivyshnavites as to Syvites. The work is well brought out by Sri Pranatarthihara Iyer, and is prised Re. 1.

"CHITTAVIKASINI"

Is a poem in Kannada by Sri K. Ramachandra Iyer of Pushpapuri. It seeks to put philosophic truths into easy Kannada for the understanding of the masses. It contains about 230 Shatpadi stanzas, and is worthy of study by the growing kannada public of the growing State. But the Kannada platform has now been captured by a clique of third-rate writers, who bar every one else from public favour. Their lack of poetic gift is smoke-screened by their propoganda, their greed is equalled by their self-glorification, and their blindness towards talents in others, is equalled by their blindness to their own trivial merits and glaring defects. They are secure until some day some dictator will arise and have them cyno-gassed!

Sri Ramachandra Iyer's poetic effort is worthy of appreciation.

Editor.

Therapeutic Potentisation of Astra Rasas or Atomic Weapons in Atharva Veda

SENSATIONAL REVELATION BY SRI BHARATHI SWAMIJI, MYSORE.

(Continued from previous issue.)

4. Jarjareekarana Sookti :- The Dilute should then be subjected to "Jar-jarana" or whirling trituration, with progressive rapidity laid down by the "Niyut Maana" or speed scale, A.V. 7-1-1-5-5, and duration of time laid down by the "Viyug Maana" or time scale A.V. 5-3-15.11.

5. Kasha Janaka Sookti;- According to Atharva Veda Shruti A.V. 2-1-1-5 Madhu is an accredited Kasha Janaka or Katalyser, therefore honey should be employed for Lodhana, from time to time and potency to potency, for whipping up the drug power of the Calx and the recuperative power of the Saktu, in direct ratio of the triturations, potency to potency. A.V. 5-3.

6. Varchas Samsrujana Sookti :-For Yugapad Pushti Prajanana or simultaneous recuperation of tissue and tome along with rogopashamana or therapeutic cure, Tuga Ksheeri Saktu should be used for dilution, time to time, as it is a capital recuperator. Vide A.V. 9-1-1-14.

7. Anapasphurana Sookti :- For effective non-toxic and direct therapeutic results, potentised recipes of Astra Rasas, should be administered with the Vaahana or Vehicular escort, appropriate to their exultation, indicated by the number of potency I to X. Vide A.V. 9-1-1-7. The term Anapasphurana means absense of Anapasphurana or fault; or fool-proof and care-free. Vehicular escorts are detailed in Ayurveda Sutra. 16-5-to 11.

8. Roga Vega Sookti :- Unlike Visha, the snake venum, which steps up four dhaatus and skips over the fifth to the sixth dhaatu, the spinal marrow; and brings on coma and ultimate death, Vyaadhi or disease steps up regularly through the ten dhaatus or the ten main systems of the body progressively. Vide Text "Vividha Aadhayah Manah Peedaa yasmin saha vyaadhih." The ten systems will be detailed later.

Phala Shruti :- By this new method "Visha Vikarthana" or detoxication is effected and reduction of toxicity of poisonous drugs, could be achieved; and Astras rendered into Astra Rasas, absolutely safe for popular use. Also costly remedies like "Ratna Garbha" and "Swarna Ghatita" Makaradhwaja and other Rasa Oushadhis could be brought within the reach of the poor. Vide Atharva Veda Parisishta. A.V. 4-6.

III. Ten Solid Potencies considered enough :-

As mentioned in the Roga Vega Sookti above, Roga Vegas differ from Visha Vegas; and they go well beyond the sapta dhatus, into the Yonder Ojo and Tejo dhaatus and finally into the Paraa Dhaatu or Chitta Visha or Snake Venum steps up the first four Dhaatus regularly, and skipping over the fifth, into the sixth Dhaatu the Spinal Majja, induces coma and ultimate death. Vyaadhi or disease, on the other hand, steps up regularly through the ten Dhaatus, or systems of the body; and demands a careful and close follow up in its progress in the ten systems, in terms of its acuity, intensity, chronicity and complexity. It was, therefore, considered expedient that every specific should be initially attenuated with ten scales of dilution and then potentised with ten scales of time and number, for appropriation, progressively in the ten systems of the body. This way, the required degree of "Visha Vikarthana" or detoxication, on one side, and on the other the required degree of "Guna Vardhana" or increase of therapeutic activity, technically called Therapeutic Potentisation are simultaneously effected.

(To be continued.)

"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಪೂರ್ವ ಕಮಿಷನರ್.
ಮತ್ತು
ಶ್ರೀ ಜೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಅದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ಶೈವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತಮತ, ಇತರ ಸುಧಾರಣೆಗಳು, ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ, ವೀರಶೈವಮತ, ನಿಂಬಾರ್ಕಮತ, ದ್ವೈತಮತ, ರಾಮಾನಂದರ ಪಂಥ, ವಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ, ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು, ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಇಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ದೆಸೆಯಿಂದ ಹಿಂದಿನ ನುತರಚನೆಯ ಮೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಜ್ಞೋದಯ ಪರಶೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಅವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದ್ದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬-೦-೦.

Review in the "Hindu", Madras:

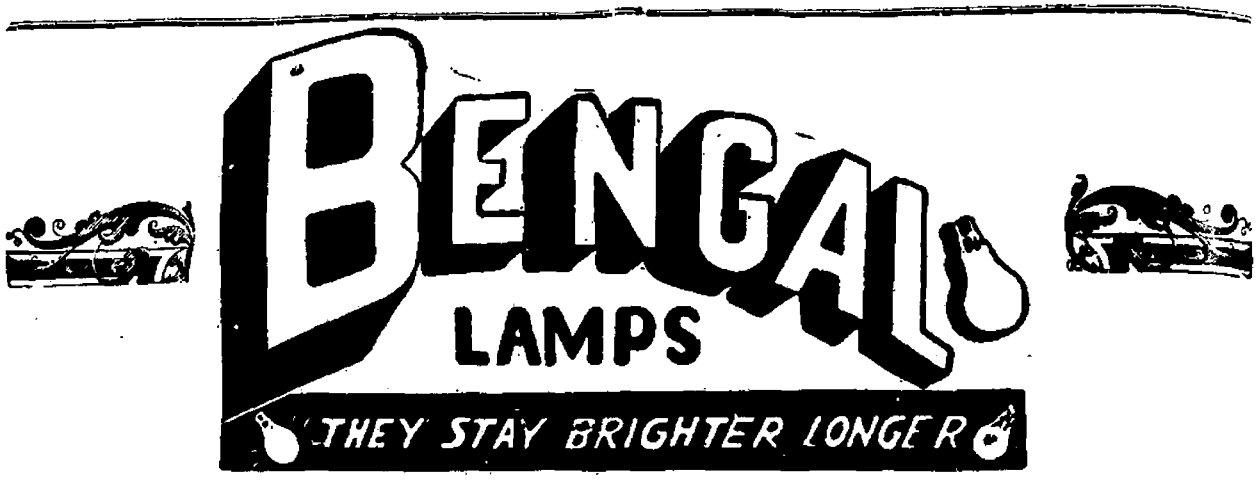
"Issued as a publication of the "International Academy of Sanskrit Research" founded in Mysore, by Mr. G. R. Josyer, and his collaborators, the present volume contains in Kannada what may be described as a constructive and critical historical survey of different systems of thought and speculation that have appeared in the course of the progressive growth and evolution of India's higher thought since the age, or period, or epoch of the Vedas and Upanishads. Not merely this. The authors have attempted, in addition, harmonisation of the different systems studied and expounded by them, with a view to emphasis being placed or laid on the greatest common measure of agreement among them, in a world torn and troubled by warring trends and tendencies, conflicting creeds, and contradictory political ideologies and loyalties.

"The authors have made their survey of the philosophical schools and thought-systems as exhaustive as possible, ranging between the oldest Vedic chronology and contemporary times. The first part of the work contains two sections devoted to an examination of pre-Buddhistic and post-Buddhistic schools or systems respectively. The Vedic and Upanishadic thought predominates in the former. The well-known Darsanas find a place in the latter.

The second part is devoted to harmonisation of the different systems, The different systems are also examined in the light of latest scientific knowledge and conclusions, and vis-a-vis, the modernist developments rendered possible by laboratory sciences and discipline. The authors have kept close to the standard classics and authoritative sources, it is a pleasure to acknowledge, in the course of their long, historical, critical, and constructive survey.

The authors are unreservedly to be complimented on their brilliant work."

Most useful and valuable book with benefit."



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EINSTEIN

Einstein's fame, the like of which few living men have experienced, has remained unaffected by passing tastes, changes in values, and contemporary problems. He is the only immovable idol of our troubled age.

The contrast between his world-wide popularity and its abstruse origins is striking. One of his assistants describes how a physicist talking to Eddington, of the scientists most instrumental to Einstein's glory, said: "You, Sir Arthur, are one of the three men in the world who understand the theory of relativity."

A pained expression crossed Eddington's face and his questioner hastened to add: "There's no need to be embarrassed, professor, you are too modest."

"It's not a question of modesty," protested Eddington, "I was only asking myself who the third could be?"

Einstein himself is unconscious of being exceptional. One day at Princeton, the small university town wher he has lived for years, he wanted to see the film, "The Life of Emile Zola."

He bought tickets, went in, then discovered that the performance would not start for 15 minutes. He decided to go for a walk.

"But we have given up our tickets," Einstein whispered anxiously to the usher. "Will you recognise us?"

He was surprised when the man laughed, as if at a joke: "I dare say we will, professor!"

Einstein blames the unflagging zeal of photographers for the fact that people instantly recognise him, aud has a grievance against them for depriving him of his anonimity.

He cherishes this grievance to such an extent that when he was being photographed recently, he stuck out his tongue at the camera-man. The result was an immense tongue in the middle of an immense face, with wisps of white hair standing on end round his head, like serpents!

This terrible picture was widely reproduced in the Press, a schoolboy's prank turned into a nightmare!

Einstein was born at Ulm, in Germany, 75 years ago. He was an almost backward child, who learnt to talk so late that his parents worried about it.

They sent the boy to a Catholic primary school, where he was the only Jew in his class. He felt the need to escape from attempts to mould his mind, and deliberately assumed the position of a Jew, which isolated him from the others, as a starting point of his escape.

"Perception of this world by thought, leaving out everything subjective," he wrote many years later, "became, partly consciously, partly unconsciously, my supreme aim."

Only one small fact emerges from his early childhood to forestall his future vocation. When he was about five he received a compass from his father as a present.

The parents were amazed when they saw the child, usually phlegmatic and absent-minded show a passionate interest for the little finger that vibrated of its own accord as though propelled by a mysterious force.

He knew that things moved because they were touched, but this finger of the compass behaved in a manner that never stopped surprising him and for which he found no explanation. An infinitesimal seed must have been sown at that moment!

When he was 12 he received a popular text book on Euclidean geometry. "Anyone who was not transported by this book in youth," the grown Einstein wrote, "was not born to be a theoretical searcher."

He made great progress in mathematics at school, but was backward in most other subjects. There was nothing to draw attention to him.

Even at the moment of his swift rise to glory, none of his school companions boasted of friendship with him. His old teachers did not even remember having had him in their classes.

Einstein believed himself to have profited most from a professor of literature who had wakened in him a taste for the German classics.

One day, when he had already begun his staggering career and had just been appointed professor in Zurich, a sentimental impulse made him call upon this old professor.

He found a man who had no recollection of his pupil. Far from being flattered by the young man's gesture, the professor considered it suspicious!

"He must have thought I had come to borrow money," remarked Einstein later. He laughed, but there was a tinge of bitterness in his laughter. The incident, however, gave him a feeling of liberation. He now knew that he owed nothing to anybody.

His career began with a failure. He aimed to enter the Zurich Polytechnic, but his mathematics were not enough to make up for the gaps in his education.

The genius had to return to his school desk like any dunce, to study for the entrance examination.

Rich relations contributed a hundred Swiss francs a month to support him, but he often went hungry.

"There is such a thing as a passionate desire to understand, just as there is a passionate love for music," he wrote in 1950. (He is a considerable violinist). "Without it there would be no natural science, and no mathematics."

The birth of the theory that was to convulse the world originated with this passion, the violence of this curiosity.

The question that worried the youth of 16 was: "What would happen if a man tried to imprison a ray of light? Once he had asked himself the question, the problem haunted him.

When he left the Polytechnic he asked for what seemed the most obvious post, that of an assistant, which professors usually granted to gifted pupils.

No one wanted him. He tried unsuccessfully for a school professorship in physics, and took on a modest post as tutor to two backward boys. But he had his own ideas about teaching physics, and lost the job.

A schoolfellow, touched by his obvious poverty, found him a place in the Federal Office of Patents in Berne.

In 1905, while working there, he published an article: "On the electro-dynamics of Bodies in Movement." It contained no references, quoted no authority.

It was learned much later that he had a total collapse after finishing it, and was ill for a fortnight!

Einstein never forgot the moment when the ultimate light was revealed to him. He was conscious of living through a supreme experience.

He knew no greater emotion. No violent passion or deep distress could compare in intensity with the transformation of the universe which had taken place before his eyes!

This article was the beginning of what the president of the Royal Society was later to describe as one of the greatest achievements in the history of human thought, "not the discovery of an outlying island, but of a whole continent of new scientific ideas!"

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The Rationalist

TWO MASTERS

II

Our recollection of Mr. Champai from the years past was as of a forceful personality who spouted out earfilling music like water falling down a cateract. The picture also showed him moving his right hand for too frequently to throw something into his mouth. We thought the gesture inartistic and therefore objectionable.

Mr. G. N. Balasubramanyam we pictured as a lithe handsome person with a cultured voice, not loud or telling, but fairly musical, not striking like Mr. Champai's or Rajiengar's, not poor like the two Iyers', nor bed-roomish like Mr. Vasudevachar's. His hand too seemed to us to be objectionably active with transporting snuff to the concerned organ.

That was how the two distinguished musicians dwelt in our memory from the distant past.

Listening to Mr. Vydyanatha Bhagavatar after a lapse of time the other day, we wondered whether it was a case of spent force, or whether he was withholding his powers from the audience out of the vanity of established supremacy. The face too had lost its manly vigour, and become rather unprepossessing. Several times during the performance our mind sought to improve the face with a flashing nose-ring and a pair of one-carat ear-rings.

The performance which lasted an hour was marked with too many gaps, and remained luke-warm throughout. It excited no emotions, awakened no sensibilities, inspired no joyous responses. The old defect of frequently throwing something into the mouth was of course there.

The performance of Mr. Balasubramanyam was however considerably better. As he came into the room, his presence struck one like Justice Kumaraswamy Sastriar's, or Sri C. P. Ramaswamy Iyer's. His personality was pre possessing. He went into action without any dilatory tactics. The performance was good as far as it went. It was exhilarating, though it was not of the entrancing or spell-binding type.

One gesture of his we felt to be a draw-back the raising of the hand as accompaniment to drawing out a tune. Instead of being raised sideways as an inevitable gesture, the hand hid the face from the audience every time. We think that Mr. Balasubramanyam would do well to change the mode of that gesture that is, raise the arm at right angles to the body, and not parallelly.

Good music is beautiful words, with beautiful meaning, beautifully voiced, with the minimum of gestures. It must penetrate the heart, and illuminate the mind. Good musicians are not made by the President's award or the Prime Minister's compliments. It proceeds from the heart, and emerging from the mouth of the singer, enters the ear of the listener, and sinks into the heart.

A good musician may become famous, but if he does not continue to give good music his fame will be short-lived. He must not think that the moment he has become famous the audience will applaud whatever he cares to give them. The audience is punctilious and if a musician is one of the best, it expects him to give the best every time, not insult it with second or third class fare, even if he be a Caruso, a Toscanini, Chaliapin, Paul Robeson or Yehudi Menuhin. The judge, in

any case, is the audience, and not the singer. Here is an instance to the point.

Madame Melba, who was the Goharjan or Subbulakshmi of Russia, whose glorious voice enabled her to leave a fortune of £200,000, was at Henley one warm, autumn evening with Tosti, the composer.

Tosti suggested they should take two punts on the Thames, steer them to a place where there were many other craft, and then surprise everybody by giving them a free concert.

Dame Melba agreed, and ten minutes later, with Tosti accompanying on a tiny harmonium, she sang several arias. She stopped singing; there was silence, not a clap, not a cheer from anybody!

"What's the matter with them; am I singing badly?" asked Melba anxiously.

"You have never sung more divinely," replied Tosti.

She tried anothr aria, drifting at the same time even nearer to the other boats. Again silence!

"Very well," said Melba. "As they don't realize a prima donna is singing, give me your hat."

Tosti did so. Melba and he punted round thrusting the hat under the noses of the various couples. After half an hour's hard work they collected—four shillings and eight pence!

It must have been a bitter lesson to Dame Melba. The explanation is that the couples in the punts were not in a receptive mood. It interfered with their other pleasures.

But good musicians, even famed musicians, must remember that they must always sing divinely, not seek to dismiss the audience with a little vocal gymnastics.

Editor.

HOW THE YOUNG GO WRONG

Studies of juvenile delinquency conducted at Harvard University show;

Six out of every ten juvenile delinquents have fathers who drink to excess.

Many have mothers who drink to excess.

Three out of four are permitted by parents to come and go as they please.

Three out of five are from homes where there is discard between the parents.

Seven out of ten are from homes where there is no group or family recreation.

Four out of five have parents who take no interest in the children's friends.

Four out of five delinquent boys say their mothers were indifferent to them.

Many come from broken families.

Few get religious training of any kind.

A GENERAL

George Washington had more ready wit than history seems to credit him with, could very competently hold his own in the art of repartee.

One day, as he sat at the table after dinner, he complained that the fire burning in the hearth behind him was too large and hot.

"But, Sir," rejoined the guest, it behoves a General to stand fire."

"Yes," came the instant reply, "but it does not become a General to receive it from the rear!"

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಕಿಷ್ಟಾದ್ವೈತಸಾರ	
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Life of Saint Anantarya. in English and Hindi.	1—0—0.

ANCESTRY

An Englishman, a Scotman and an Irishman were contending about ancestry.

"My ancestors," said the Scotsman, "have taken dinner at six o'clock since the battle of Bannockburn."

"My ancestors," said the Englishman, "have dined at eight o'clock since the Norman conquest."

"Arrah," said the Irishman," many a time my ancestors didn't take any till the next day!"

CHILD CARE

A young Frenchman pushed his son's carriage down the street, the youngster howling with rage.

"Please, Bernard, control yourself," the father said quietly. "Easy there, Bernard, keep calm!"

"Congratulations, monsieur," said a woman who had been watching, "You know just how to speak to infants calmly and gently." Then, leaning over the carriage, she said. "So the little fellow's named Bernard?"

"No, madame," corrected the father. "He's named Andre. I'm Bernard!"

TALKING TO HEAVEN

Billy had watched a telephone repair-man climb a pole, adjust a telephone head-set, and try to make a connection with the switchboard.

There was some trouble obtaining the connection. The youngster listened for a few minutes, then rushed into the house.

"Mammy, come here quick! There is a man up on a telephone pole talking to heaven."

"What makes you think he's talking to heaven?" asked his mother.

"Cos he hollered, 'Hello! Hello! Hello! Good heavens, what's the matter up there? Can't anyone hear?'"

THE PLANNER

One night a politician was harangu farmers at a meeting in the local village to increase their food crops. After a speech showing that he knew very little of subject, he concluded with a ringing c mand: "Plant every acre—no matter small!"

WHEN HE QUIT

When a newspaper sent a reporter out button-hole male passers-by and ascertain t views on the Women of Today, one of first to be interviewed confessed to the old age of 101.

"What do I think of women today?" repeated with a cackle. "Son, I quit thinl about women almost two years ago!"

INHERITED BRUTALITY

Boy (about to be spanked): "Dad, grandpa spank when you were little?"

Father: "Yes, son."

"And did grandpa's father spank him, to

"Yes, son."

"And did great-grandpa's father spank too?"

"Yes, son."

"Well, don't you think it's about tim stop this inherited brutality?"

THE POLICE WAY

Rome's chief of police, having learned a desperate criminal had taken refuge provincial city, sent there six pictures of man—face, profile, back, three-quarters,

On the next day he received a telegram f the local authorities, which said: "I already arrested four of the fugitives. Ot will be caught soon."

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

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TRUTH OF DREAMS

Have you ever dreamed that you found a fortune in gold or banknotes buried underneath your house? If so, it might be a good plan to start pulling up the floor-boards. Not long ago a young American girl had such a dream.

She told her father about it, but he simply laughed at the idea. A few weeks later, however, the girl's father decided to add another room to his house.

While he was working on the foundations, his pick struck something hard. Further excavation revealed a rusty metal container—packed full with American dollar bills.

There are several cases on record where people have profited from their dreams. Some have foreseen great disasters, and a few have even dreamed of their own deaths.

A Mr. Denial Fitzpatric won Rs. 13,600 backing a horse he had dreamed of on three successive nights. Likewise, John Godley, a student at Oxford's Balliol College, made his dreams pay on the racecourse.

One night he dreamed that two race horses named Bindal and Juladin won and paid 7 to 1 as a double. The following day he placed a few pounds on his dream double. Both horses won, and paid— at 7 to 1.

An woman in Stockholm dreamed her way to a fortune when she dreamed one night of filling in a winning football pool coupon. Although she had not the slightest knowledge of British football, even less of football pools, she acquired a printed form the next day.

She filled it in according to her dream. A week later she received the welcome news that she had won Rs. 30,000.

Some dreams lead to exasperating results as Mr. Fred Rother, a resident of Methuen, in Massachusetts, U.S., will tell you. Mr. Rother dreamed that he found buried treasure in the ruins of a house not far from his own residence.

He decided to investigate, and after searching for some time he unearthed two preserved jars. Both were crammed full with State bonds and other securities!

Unfortunately, however, the rightful heirs to the hoard were still alive, and Mr. Rother eventually had to give up hope of ever getting a penny out of his find.

Although the bonds and securities were worth several thousands of pounds, the legal expenses involved in making his claim to them would have more than cancelled out their value.

But while some people dream of finding fortunes, others foresee great catastrophes. Scientists are still puzzled by the dream of M. Duvelle, a French lawyer, who dreamed of the "Titanic" disaster on the afternoon of April 12th 1919, the very day that the liner met its doom.

M. Duvelle's dream was verified by a number of independent witnesses. He had spoken quite freely about it to his friends, and his doctor received a letter from him in which he gave a most vivid and accurate description of the disaster.

He remembered the name of the ship as the "Gigantic," but a few days later, when the news of the "Titanic," catastrophe was published, M. Duvelle was heard to exclaim: "Of course, that was the name of this ship I dreamed about!"

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The Rationalist

"THE MOTOR NEWS"

The Mysore District Automobile Association arked the birth of its fortnightly Journal, Motor News", with an inaugural ceremony esided over by Sri M. S. Swaminathan, M.A., .S., District Magistrate of Mysore, at the ationalist Building, Mysore.

The function was attended by leading Disict Officers and all Bus-owners, and began ith a group photo, and tea,—catered not very ell by Messrs "Chamundeswari Bhavan",—llowed by invocation and Music by Vidwan . V. Krishna Rao, Girijamma and party. a the course of the Welcome Speech, Sri . R. Josyer, President of the Association, bserved,

Ir. Swaminathan, and Gentlemen,

On behalf of the Mysore District Automoile Association it is my pleasant duty to offer you a most hearty welcome.

The Mysore District Automobile Associaon is a 26 year old son of the District Magistrate of Mysore, just as, if I may quote om the Puranas, Ghatotkaja was the son of hima, and Lankhini's son was the son of anjaneya!

It was brought into being in the early days f motor transport, in 1937, by that good entleman and excellent administrator of the ld regime, Rajamantrapraveena A. V. Ramaathan, and for some time its meeting place sed to be the District Office Hall.

Therefore, Sir, I might justly say that the Association welcomes you, as a son welcomes his father,—a father who has kept purse-strings in his hands;,—when he comes to make a rare visit to the son's humble abode.

I am afraid, however, that the Association as such is a stranger to you so far, though its members may come to you, practically daily, with the begging bowl: and I am sure you send them out filled, or half-filled, or quarter-filled, or at any rate not empty!

As this is a social gathering, and not a business meeting, I will not trouble you with their chronic complaints,—about timings, about the lack of birth-control in the issue of permits, about unjust prosecutions, and that demon, Nationalisation.

Today the Association is performing the *namakarana* of its son, "The Motor News", at the hands of the venerable grand-father!

It is not started as an offensive or defensive weapon, but as a medium of communication between all those concerned, the motor authorities, motor owners, motor operators, and motor users.

It is rather a difficult venture requiring all-round support, and involving assiduous work, but some good may come of it.

The Association appreciates your *bon-homie* and statesmanship in agreeing to inaugurate it, and is grateful to you.

The Association wants also on this occasion to pay tribute to the merits of three good officers, Messrs S. C. Mallappa, B.A., I.P.S., (District Superintendent of Police,) M. Malleshiah, M.A., LL.B., P. S. Rajasekharappa, B.Sc., as administrators, and to offer to them its best wishes for their happiness and prosperity in life.

Under the nebulous political set up which is the feature of our day, the common public are at the mercy of the local official executive. High-handed or indifferent officers could make life a constant misery for all. But if the officers are pleasant, well-meaning, con

scientious and hard-working, the public owe them untold gratitude.

Our ancients, with their crystal-clear mind, have defined the qualities necessary in a public administrator.

" सर्वदर्शनलक्षण्यो विनीतः प्रियदर्शनः ।
अदीर्घसूत्रो धर्मात्मा जितक्रोधो जितेन्द्रियः ॥
स्थूललक्षो महोत्साहः स्मितपूर्वाभिभाषकः ।
सुरूपश्शीलसंपन्नः क्षिप्रकारी महाबलः ॥
अलोलुपस्संयतवाक् गंभीरः प्रियदर्शनः ।
नातिदण्डो न निर्दण्ड श्चारचक्षुरजिह्मगः ॥
व्यवहारे समश्शास्ति पुत्रेण रिपुणासह ।
रथेगजेश्वेधनुषि व्यायामेच कृतश्रमः ॥
उपवासरतश्शीलो यज्वयाजी गुरुप्रियः ।
धर्मात्मा सत्यवादीच शीलवाननसूयकः ॥
दान्तस्तत्वहितः प्राज्ञःकृतज्ञो विजितेन्द्रियः ॥ "

"ಸರ್ವದರ್ಶನ ಲಕ್ಷಣ್ಯೋವಿನೀತಃ ಪ್ರಿಯದರ್ಶನಃ ।
ಅದೀರ್ಘಸೂತ್ರೊ ಧರ್ಮಾತ್ಮಾ ಜಿತಕ್ರೋಧೊ ಜಿತೇಂದ್ರಿಯಃ ॥
ಸ್ಥೂಲಲಕ್ಷೊ ಮಹೋತ್ಸಾಹಃ ಸ್ಮಿತಪೂರ್ವಾಭಿಭಾಷಕಃ ।
ಸುರೂಪಶ್ಶೀಲಸಂಪನ್ನಃ ಕ್ಷಿಪ್ರಕಾರೀ ಮಹಾಬಲಃ ॥
ಅಲೋಲುಪಸ್ಸಂಯತವಾಕ್ ಗಂಭೀರಃಪ್ರಿಯದರ್ಶನಃ
ನಾತಿದಂಡೊ ನನಿರ್ದಂಡ ಶ್ಚಾರಚಕ್ಷುರಜಿಂಹಗಃ ॥
ವ್ಯವಹಾರೆ ಸಮಶ್ಶಾಸ್ತಿ ಪುತ್ರೇಣ ರಿಪುಣಾಸಹ ।
ರಥೆ ಗಜೇಶ್ವೆಧನುಷಿವ್ಯಾಯಾಮೇಚ ಕೃತಶ್ರಮಃ ॥
ಉಪವಾಸರತಶ್ಶೀಲೊ ಯಜ್ವಯಾಜೀಗುರುಪ್ರಿಯಃ ।
ಧರ್ಮಾತ್ಮಾ ಸತ್ಯವಾದೀಚಶೀಲವಾನನಸೂಯಕಃ ॥
ದಾನ್ತಸ್ತತ್ವಹಿತಃಪ್ರಾಜ್ಞಃ ಕೃತಜ್ಞೋನಿಜಿತೇಂದ್ರಿಯಃ "॥

"He must be neat, refined, pleasing to look at, righteous, unperturbed, and agreeable. He must not procrastinate, he must possess a large outlook, and high enthusiasm, and be pleasant-spoken, handsome, well-mannered, and quick in execution. He must have control of his senses, and be restrained in speech, be dignified, and powerful, not too harsh in awarding punishment, nor too soft-hearted. He must have a good secret service, without being crooked, and mete out justice impartially whether they be his friends or his enemies. He must be able to ride a car, horse or elephant, be a good marksman, and play "tennis." He must be able to fast during tours, perform religious works, be pleasing to elders, virtuous, truth-speaking, well-behaved, ungrudging, forceful, wise, appreciative of services, and self controlled."

These were the qualities which our wise ancestors prescribed for their officers thousands of years ago.

180 years ago, Edmund Burke the great Englishman, uttered the sentiment in Parliament :

" With a perfect distrust of my own abilities, a total renunciation of every speculation of my own, and with a profound reverence for the wisdom of our ancestors."

Burke was speaking with such reverence of his few hundred year old ancestors, like Pym and Hampden, Cromwell and Walpole. We who can claim as our ancestors those shining lights of all ages, Vyasa and Valmiki, Yagnavalkya, Patanjali and Gowtama, ignore them, and are ashamed to speak of them. That shows our moral level!

Two other remarks of Burke are timely and eye-opening : "Your representative owes you, not his industry only, but his judgment : and he betrays, instead of serving you, if he sacrifices it to your opinion", said he to his electors.

He said also, "The poorest being, that crawls on earth, contending to save itself from injustice and oppression, is an object respectable in the eyes of God and man."

And improving upon Burke, I may observe that good, wise, just, and conscientious officers are even more respectable in the eyes of god and man. To some of them, who have graced this function, I extend our heartiest welcome, and offer them the choicest of our good wishes!"

Sri G. R. Ramiah, Editor of "The Motor News", then read messages from Ministers Sri H. Siddaveerappa and Kadidal Manjappa,

Speaker Sri K. T. Bhashyam, Sri T. Subrahmanyam, K. R. Madhava Rao, Abu Baker, and the Secretary, South Indian Autombile Association, Madras, and explaining the aims of the Journal, requested the President to inaugurate the First issue of the Journal.

Sri M. S. Swaminathan, M.A., I.A.S., speaking in Kannada delivered a praiseworthy speech which was highly appreciated by every one present. The speech will be published in full in the next issue.

A. I. R. MYSORE.

The All-India Radio, Mysore, have invited Sri G. R. Josyer to give a talk on "ಸಂಸ್ಕೃತಕಾವ್ಯಗಳಲ್ಲಿ ಜೀವಮಾನುಷಾಂಶಗಳು", in Kannada on Monday the 19th instant at 7-30 p.m.

THE COMMA

A bachelor had been persuaded by the Ladies' Aid of a church to speak at an entertainment provided they would furnish him with subject matter. In a spirit of mischief he had been given as his subject, "Woman: Without her, man would be a savage." On the night of the entertainment he arose and said: "My subject which I consider a very fine one, is nevertheless not of my own choosing, but has been furnished me by the ladies and is 'Woman, without her man, would be a savage.'"

HIS DILEMMA

He was leaning over the desk with his head in his hands.

"What's the trouble?" asked his fellow college student.

"I'm in a bit of a hole," he replied gravely.

"Oh!" exclaimed his companion. "What's wrong?"

The harassed youth shrugged his shoulders.

"I've spelled professor with two f's, and I don't know which one to cross out."

(*Continued from page 2.*)

Death is often foreseen in dreams; indeed, some people have been known to have visions of their own deaths. President Abraham Lincoln, shortly before he was assasinated said to his wife; "I dreamed that I went from room to room of the White House, hearing everywwhre the sound of sobbing; but I saw no one!

"In the east room stood a Catafalque on which rested a body wrapped in funeral vestments, and when I asked one of the guards who it was, he answered: "The president, he was killed by an Assassin!"

On another occasion Lincoln was seen in the cabinet room looking extremely pensive. He was asked whether he had received bad news.

Whereupon Lincoln replied: "Perhaps tomorrow; perhaps in a few hours you will have important news." Five hours later he died at the hand of an assassin!

EQUAL PUNISHMENT

Two naughty little boys were kept after school and asked to write their names 500 times.

"It isn't fair," protested one. "His name is Lee and mine is Glockenspoiler!"

"THE RATIONALIST."

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HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,". "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom looking at another I told myself that virile vigour of expression shows him to be a ma at the prime of life; and looking at still another I thought that only a boy of twenty one could be so absolutely sure about anything: Which is right? Why don't authors pu their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 ne

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THE RATIONALIST

A Weekly

For the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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MYSORE

INAUGURATION OF THE "MOTOR NEWS"

Sri M. S. Swaminathan, M.A., B SC., I.A S., District Magistrate, Mysore District, who presided over the function on 14-4-1954, delivered a praise-worthy speech in Kannada which was highly appreciated by every one present.

He said that the "Motor News" Journal to be started was a long-felt want and that he was wondering why it was not started so long. The "Motor News" will in his opinion have a bright future in view of the enormous development of the Road Transport as it will tend to resolve many difficulties and impediments faced by the operators for want of proper understanding between the Administration and the private operators. In the new scheme of national Development, Road Transport played a major part. Because the development of the vast rural areas was only possible not by Railway extension which is costly but by a well organised road transport system. He traced the origin of the Motor Transport to the First World War. At the end of the war, large numbers of Motor vehicles in possession of the Military Department became available for civilian use.

Road Development did not receive adequate attention till the constitution of Central Road Fund in 1929. Subsequently the Motor Transport progressed rapidly and even became a serious competitor with the Railways. A Tripartite Committee consisting of the representatives of Government, Railways and Motor Transport was constituted to organise the Road Transport on economic principles. The Central Government passed legislation in 1939 and enacted Indian Motor Vehicles Act. In Mysore M.M.V.R.T. Act was enacted in 1945 on more or less the same lines as the Central Act, which continued to be in force until integration with the Government of India. Now the Central Act is in force. On the recommendations of the Motor Vehicles Taxation Enquiry Committee 1950, 382 new bridges and causeways have been built and 1250 miles of modern surface roads, 1500 miles of fair weather roads and 2300 miles of other roads have been so far reconditioned. Nevertheless road development has lagged behind Road Transport Development.

Nagpur Plan visualises in 10 years development of 66400 to 122000 miles of hard surface roads and of low type roads of 1,12000 to 2,07,500 miles, anticipating demand for 20 years to come. Expenditure contemplated is of the order of 372 crores of rupees, of which 66·5 crores was to be on National Highways and 305·5 crores on other roads. He also said that in the First Five Year Plan ending with March 1952, an allotment of Rs. 9·3 crores had been provided towards improvement of National Highways. Thus he made it clear that Government are alive to the needs of the travelling public.

He said according to statistics available the Road Transport Service in India was mostly in the hands of persons with small capital who owned less than 5 buses. In recent years bus owners have increased in such numbers and rivalry was so acute, that he as District Magistrate is finding things very difficult The most ideal Administrator would find it impossible to satisfy all claims put forward In Mysore District alone there are 241 services and however best and efficient an Administration may be, it is very hard to satisfactorily do justice in regard to timings of the Services keeping in view priorities, displacement by Nationalisation and other considerations. He therefore suggested the amalgamation of Services on several routes as viable units, which will go a long way to even distribution of road traffic and yield commensurate returns to the Bus Operators, beside preventing overloading and avoiding prosecutions for offences under the M.V. Act. He

said that he was fully aware of their dificulties and that prices of Motor goods, Petrol, Oil etc., had risen so high that many owners are finding it difficult to maintain their Services running, and if at all they are running it is mostly for the sake of prestige. The amalgamation as suggested by him would prevent waste and make the services economic and save much worry both to Bus owners and the Administration.

He incidentally observed that knowing fully well the difficulties of the Bus Operators he is not happy at the prosecution of the Operators for the several offences under the I.M.V. Act. and that prosecutions are ordered with great reluctance and prosecution for very minor offences is generally not resorted to. He, however, brought home to the Operators that deliberate defiance of law will not go scot-free, and hoped that they in their turn will conduct themselves to respect law and order He also desired that the Bus Operators will put on roads comfortable buses and withdraw such of the buses with antequated bodies which were passed at the inspection of vehicles last time as a last chance to enable them to replace them in the near future.

Incidentally he informed that the income from the Motor Transport in Mysore District was Rs. 11 lakhs and odd last year under Vehicle tax, Service tax, Road tax. Mileage cess etc.

There was a great field of work before the "Motor News". Road Transport in other parts of the world had taken such strides that information about them, could be most usefully given in the Journal. Most bus-owners were ignorant of the rules. The Journal could interpret the essential rules to them. The Regional Transport Committee and State Transport Committee's decisions could be made available to the Bus Owners through the Journal. It would prove a good advertising medium to the Moror Trade. So far as he was concerned he and his associates in office would most willingly make available to the Journal any information that was required, and place the agenda and proceedings of the Regional Transport Authority at its disposal. He wished the Journal a long life of useful service, and inaugurated the first issue of the Journal.

"TIME IS MONEY"

The significance of the sentence "Time is money", has been fully realised in U.S.A., a tourist writes. During my visiting tour, whenever I reached the office of the Professor a few minutes earlier, I was requested by the secretary to wait till the exact time of appointment. It was for this reason that in subsequent interviews, I waited outside whenever needed, and pressed the button of the respective office just in time. It is always risky to be late by more than five minutes, for in that case there is every chance of the appointment being cancelled, thus bringing about disappointment.

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While travelling by train, one will notice with wonder and pleasure that all trains leave the station exactly in time. No whistle is ever heard before the engine begins to move, for everybody knows the exact time of departure. Before entering the platform the passengers have to stand in a queue with their baggage in their hands at the gate of the respective platform, the number of which is announced in most cases, only 10 minutes before time of departure. Nowhere does a person lose a single moment of his or her precious time for lack of punctuality in any sphere of activity.

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The Rationalist

AN UNVEILING

On the 17th inst, the City Co-operative Society, Ltd., Mysore, celebrated the unveiling of the portraits of Sri B. S. Thandavamurthy and M. S. Nanjappa, two Directors, as resolved by the General Body.

A large gathering of members was present. Mr. T. Chandrashekhara Gowd, Convenor of the Portraits Sub Committee, requested the President of the Society, Sri G. R. Josyer, to preside over the assemblage and perform the unveiling ceremony. After invocation, Vidwan V. S. Bharathy read a padyamalika in Kannada specially composed for the occasion.

Vidwan Belakavadi Srinivasiengar and party then gave a delightful musical performance. Mr. T. C. Gowd described how 2 years ago the Society had got into the clutches of a few high-handed monopolists, whose removal was made possible by the energetic action of these two worthy gentlemen whose portraits were now unveiled. He requested the Chairman to perform the unveiling ceremony.

Rising amidst cheers, the Chairman, Mr. G. R. Josyer, spoke as follows:

"Gentlemen,

I had suggested that our new Minister from Bellary, Dr. Nagan Gowd be invited to preside over this function. But my friend, Mr. Chandrashekhara Gowd, the Convenor, did not feel equal to making the venture. He however approached the Registrar, the good Mr. Marudeva Gowda, but received an uncertain reply.

Officialdom, nowadays, feels like being between "the devil and the deep sea", and seeks only to wriggle out of situations as best it can. Ultimately, as the year is closing, I am placed before you, as a stop-gap.

There are two ways of getting into prominence. One is by the principle of selection for one's merits. The other is by the principle of elimination. When other people, first thought of, have to be given up for one reason or another, and you are handy, the choice falls on you.

So I am given the privilege of performing this pleasant ceremony, on the principle of elimination.

We are assembled to unveil the portraits of Sri B. S. Thandavamurthy and Sri M. S. Nanjappa.

Neither of them can be said to be a chronic co-operator. A chronic co-operator is a co-operator who uses all his powers, exercises all his influence, in order to remain in the Co-operative field, as much as he can, as long as he can, as extensively as he can, and seeks to get the utmost out of it. They do their best to capture votes, to amass power, and to stick to it by using all manner of means. They think they are the mainstays of co-operation while, really, co-operation is their mainstay. They will never give it up voluntarily, whatever the opposition they might have to face. They may have begun as good men, but temptation may have turned them to bad; they may have served the cause of co-operation at one time but may have become a drag on it in course of time. But they will not leave it. They are a disease of co-operation.

This kind of thing is common, not only in co-operation, but to all representative public life, the Municipal Council, the Panchayat, the District Board, the Parliament, and the Cabinet.

It is unfortunate that it should be so in this ancient country, in the 20th century, because thousands of years ago representative Government in all walks of life prevailed here, and our forefathers had prescribed the principles necessary for preserving the purity of public life.

Inscriptions of a thousand years ago reveal the qualifications requisite for candidates for election to public offices:

"He must own tax-paying land, or he must be owner of a house. He must be aged between 35 and 70: or he must know the Mantra-Brahmana. Among these only such as are well-conversant with business, and are virtuous shall be taken. And, one who possesses honest earnings, whose mind is pure, and who has not been on the Committees for the last 3 years, shall be chosen. One who has been on any of the Committees, but has not submitted his accounts, and all his relations specified below shall not have their names written on the pot tickets, i.e., voting slips; the relations being, his son, his father, father-in-law, and 9 more types of relatives."

We too are having some kinds of rules today, which are being changed from time to time to prevent evasions, which are being interpreted variously by officials in authority, in order to suit the persons concerned.

Our ancients have also described the qualities necessary for officials in authority:

"सर्वदर्शनलक्षण्यो विनीतः प्रियदर्शनः ।
अदीर्घसूत्रो धर्मात्मा जितक्रोधो जितेन्द्रियः ॥
स्थूललक्षो महोत्साहः स्मितपूर्वाभिभाषकः ।
सुरूपश्शीलसंपन्नः क्षिप्रकारी महाबलः ॥
अलोलुपस्संयतवाक् गंभीरः प्रियदर्शनः ।
नातिदण्डो न निर्दण्ड श्चारचक्षुरजिह्मगः ॥
व्यवहारे समदृशास्ति पुत्रेण रिपुणासह ।
रथेगजेश्वेधनुषि व्यायामेच कृतश्रमः ॥
उपवासरतश्शीलो यज्ञयाजी गुरुप्रियः ।
धर्मात्मा सत्यवादीच शीलवाननसूयकः ॥
दान्तस्तत्वहितः प्राज्ञःकृतज्ञो विजितेन्द्रियः ॥"

"ಸರ್ವದರ್ಶನ ಲಕ್ಷಣ್ಯೋ ವಿನೀತಃ ಪ್ರಿಯದರ್ಶನಃ ।
ಅದೀರ್ಘಸೂತ್ರೊ ಧರ್ಮಾತ್ಮಾ ಜಿತಕ್ರೋಧೊ ಜಿತೇಂದ್ರಿಯಃ ॥
ಸ್ಥೂಲಲಕ್ಷೊ ಮಹೋತ್ಸಾಹಃ ಸ್ಮಿತಪೂರ್ವಾಭಿಭಾಷಕಃ ।
ಸುರೂಪಶ್ಶೀಲಸಂಪನ್ನಃ ಕ್ಷಿಪ್ರಕಾರೀ ಮಹಾಬಲಃ ॥
ಅಲೋಲುಪಸ್ಸಂಯತವಾಕ್ ಗಂಭೀರಃಪ್ರಿಯದರ್ಶನಃ ।
ನಾತಿದಂಡೊ ನನಿರ್ದಂಡ ಶ್ಚಾರಚಕ್ಷುರಜಿಂಹಗಃ ॥
ವ್ಯವಹಾರೆ ಸಮಶ್ಯಾಸ್ತಿ ಪುತ್ರೇಣ ರಿಪುಣಾಸಹ ।
ರಥೆ ಗಜೇಶ್ವೆಧನುಷಿವ್ಯಾಯಾಮೇಚ ಕೃತಶ್ರಮಃ ॥
ಉಪವಾಸರತಶ್ಶೀಲೊ ಯಜ್ಞಯಾಜೀಗುರುಪ್ರಿಯಃ ।
ಧರ್ಮಾತ್ಮಾ ಸತ್ಯವಾದೀಚಶೀಲವಾನನಸೂಯಕಃ ॥
ದಾನ್ತಸ್ತತ್ವಹಿತಃಪ್ರಾಜ್ಞಃ ಕೃತಜ್ಞೋವಿಜಿತೇಂದ್ರಿಯಃ" ॥

"He must be neat, refined, pleasing to look at, righteous, unperturbed, and agreeable. He must not procrastinate, he must possess a large outlook, and high enthusiasm, and be pleasant-spoken, handsome, well-mannered, and quick in execution. He must have control of his senses, and be restrained in speech, be dignified, and powerful, not too harsh in awarding punishment, nor too soft-hearted. He must have a good secret service, without being crooked, and mete out justice impartially whether they be his friends or his enemies. He must be able to ride a car, horse or elephant, be a good marksman, and play "tennis." He must be able to fast during tours, perform religious works, be pleasing to elders, virtuous, truth-speaking, well-behaved, ungrudging, forceful, wise, appreciative of services, and self-controlled."

Thus, gentlemen, from ancient times the public demands that those who manage its affairs should be bound by certain principles of virtue.

When in some cases that virtue gives place to vices detrimental to public welfare, then God gives power to some people to fight it and to bring it down.

The honour which is being bestowed on Messrs B. S. Thandavamurthy and M. S. Nanjappa today is for that kind of service. They are casual co-operators, not anxious to stick to Directorates. When the affairs of the society had got into a mess, and even the Department was vexed, and had given notice

o those in power to show cause why they hould not be removed, these two gentlemen id yeoman service in fighting valiantly to proot the evil. But for them the vested nterests would have remained vested, and vhere things would have ended, God alone nows!

The General Body, in meeting assembled ast year, felt that they had rendered them aluable service, which merited thanks and ecognition, and therefore ordered that their ortraits be unveiled in the hall of the society.

When Samuel Johnson was asked by a conervative Scotsman, what Cromwell had chieved,—to those here to whom English listory may not be familiar, I must add that Cromwell and his fellow-revolutionaries beeaded their king Charles I for oppression 00 years ago,—Johnson replied that Cromvell had shown tyrants that there was a "nicke n their neck!"

Similarly our friends, Messrs Thandavaurthy and Nanjappa, have shown that nepoism in co-operation does not pay, and that Directors of Co-operative Societies should obey he laws, obey the bye-laws, as well as the aws of human good conduct, and that, if they lo otherwise, their end is near.

Therefore, gentlemen, I gladly perform the eremony of unveiling their portraits, on the ve of the Golden Jubilee of Co-operation in India.

And, on your behalf, and on my own, I wish hem both a prosperous, happy and long life!

And I tender grateful thanks to the Managng Committee for asking me to Preside over this unique function."

He then unveiled the portraits of Sri B. S. Thandavamurthy, B.A., and Sri M. S. Nanjappa.

The Chairman, the portraits, and Sri B. S. Thadavamurthy were then garlanded, amidst cheers.

Mr. Thandavamurthy in thanking th General Body and the Managing Committe for the honour they had done him, observe that but for the valuable support and wi guidance of the Chairman whom he great respected he could not have achieved anythin He himself had done only what he thought h duty to the Society, and prayed God to ble him with strength to serve his fellowme throughout life.

Dr. B. G. Das, tendering thanks on beha of the Portraits Sub-Committee, said that was their good fortune to have as Presiden Sri G. R. Josyer whose eminent learnin wisdom and good qualities made him a pers nage of whom Mysore should be proud. I thanked him for graciously performing th unveiling ceremony. He also thanked Vidw V. S. Bharathy, and Vidwan B. Srinivasiong and party who had enriched the occasion b their contributions, and the staff of the Socie who had done their best to make the functi a success.

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"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಿಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಫುಡ್ ಕಮಿಷನರ್.
ಮತ್ತು
ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿಕ್ರಿಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಅದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ಶೈವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತ, ಇತರ ಸುಧಾರಣೆಗಳು, ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ, ವೀರಶೈವಮತ, ನಿಂಬಾರ್ಕಮತ, ದ್ವೈತಮತ, ರಾಮಾನಂದರ ಪಂಥ, ವಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ, ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು, ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಇಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯು ತತ್ತ್ವದ ದಿಸೆಯಿಂದ ಈಗಿನ ಮತರಚನೆಯ ಮೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಜ್ಞೋದನ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಆವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದ್ದೂರ್ ಪ್ರೆಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬–೦–೦.

Review in the "Hindu", Madras:

"Issued as a publication of the "International Academy of Sanskrit Research" founded in Mysore, by Mr. G. R. Josyer, and his collaborators, the present volume contains in Kannada what may be described as a constructive and critical historical survey of different systems of thought and speculation that have appeared in the course of the progressive growth and evolution of India's higher thought since the age, or period, or epoch of the Vedas and Upanishads. Not merely this. The authors have attempted, in addition, harmonisation of the different systems studied and expounded by them, with a view to emphasis being placed or laid on the greatest common measure of agreement among them, in a world torn and troubled by warring trends and tendencies, conflicting creeds, and contradictory political ideologies and loyalties.

"The authors have made their survey of the philosophical schools and thought-systems as exhaustive as possible, ranging between the oldest Vedic chronology and contemporary times. The first part of the work contains two sections devoted to an examination of pre-Buddhistic and post-Buddhistic schools or systems respectively. The Vedic and Upanishadic thought predominates in the former. The well-known Darsanas find a place in the latter.

The second part is devoted to harmonisation of the different systems, The different systems are also examined in the light of latest scientific knowledge and conclusions, and vis-a-vis, the modernist developments rendered possible by laboratory sciences and discipline. The authors have kept close to the standard classics and authoritative sources, it is a pleasure to acknowledge, in the course of their long, historical, critical, and constructive survey.

The authors are unreservedly to be complimented on their brilliant work."

Most useful and valuable book with benefit."

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RAMAYANA

Dr. C. P. Ramaswami Iyer, Vice-Chancellor of the Annamalai University, inaugurated a symposium on the "influence of 'Ramayana' on the regional languages", in connection with the All-India Writers' Conference, in the first floor of the Srinivasa Sastry Hall at Annamalainagar. Dr. S. Radhakrishnan, Vice-President of India and President of the India P.E.N. Centre, presided.

Requesting Dr. Ramaswami Iyer to inaugurate the symposium, Dr. Radhakrishnan said that the P.E.N. had been working all these years for unity within and understanding between them. Unity within meant that they should get to know one another and have the same ideals as far as possible. The fact that the Ramayana had been translated in all Indian languages indicated the fundamental unity of spirit. The study of Ramayana helped them to realise that real greatness consisted in self-conquest and not in other things. He requested Dr. Ramaswami Aiyar, whom he characterised as 'a great student not only of the Ramayana in Sanskrit, but in Tamil and possibly in other languages also', to inaugurate the symposium.

Dr. Ramaswami Aiyar stated that there was one thing which was special with regard to this country. India had been a country which was profoundly influenced by its writers, its seers and by its spokesmen in religion and in every other sphere. Perhaps, to a greater extent than any other country, this country could claim to be ruled by its scriptures and its epics and puranas. The substance of our Vedas and Puranas, as they had been presented to them, had been the mental and spiritual texture of the country. During his travels abroad, he was often put the question how the problems facing India were to be solved notwithstanding the "illiteracy of the masses". His answer had been and would be that literacy in India was not of the eye, but of the ear. The Kathakas of India had reproduced the substance of our scriptures and epics, and people lived up to those ideals.

Ramayana exercised perhaps the most formative influence, Dr. Ramaswami Aiyar said. Side by side with the Maha Bharatha, it stood as the stimulus of the thoughts and aspirations of India. The epics and the puranas were the sum-total of Indian life. "To me the Ramayana and the Maha Bharatha are valuable as national warnings as well as national exemplars". They indicated to the people that from early days they had had these fissiparous tendencies, these difficulties of division and sub-division, quarrels and jealousies. They were also an object lesson for the whole world in the difficulties and peril of search for power.

The Ramayana, he continued, had profoundly influenced the whole of India, with the result that the literature of most of the regional languages were mostly co-terminous with the renderings, translations and adaptations of the story of Ramayana. Hindi stood by Tulsidas's Ramayana; Tamil possessed, long before Kamba Ramayanam, a very great literature. But, with the Kamba Ramayanam, there was tremendous change in Tamil literature. Kamba Ramayana represented the fusion of the northern spirit and the southern spirit, the fusion of what might be called the Aryan civilisation. It represented the unification of the spirit, endeavour and aspiration of every part of India. That was the main lesson that had to be derived from Kamba Ramayanam. The Tamil spirit, though glorying in the possession of a very ancient literature, was, nevertheless, willing to assimilate other elements and produce a rich and composite culture, which was of the greatest value to Indian civilisation.

(*Continued on page 3.*)

THE RAILWAY CENTENARY

Mysore Station wore a gala appearance today when the Indian Railways Centenary Exhibition Train was put on show for the public. In the morning there was a preview of the train for the Press and the other special invitees, who included paominent officials and non-Officials of Mysore, Members of the Railway Users' Consultative Committee, and representatives of Chambers of Commerce. From 3 p.m. to 10 p.m. the train was thrown open to the public.

2. One of the greatest events in the history of Indian Railways was the Indian Railways Centenary Exhibition held in New Delhi last year. On an average about one lakh of people visited the exhibition every week at New Delhi. With a view to enabling sections of the public, who were not in a position to visit the Exhibition held at New Delhi, to have an idea of the progress of Indian Railways during the last 100 years, two Exhibition Trains were fitted up and are being taken round the country and exhibited at important places. The pick of the models, photographs and charts displayed at the Delhi Exhibition has been fitted up in each of the Exhibition Trains and there are four coaches contributed by the Planning Commission to portray the various developments under the Five Year Plan.

3. The Metre Guage Exhibion Train, which is at Mysore now left Delhi on the 10th of July 1953 and has so far completed over 11,000 miles visiting all the Metre Guage portions of North Indian Railways. It was exhibited at 82 stations so far and was visited by more than 6,75,000 people. Before coming to Mysore the train was exhibited at Hubli, Belgaum and Miraj where nearly 43000 persons visited the train.

4. The train has a vestibule arrangement and visitors can walk inside the train from one end to the other. Demonstrators are in charge of the various models and show the working of the models to visitors and explain the details. Special folders in English and Kannada have been issued for the benefit of visitors and these furnish full particulars of the principal exhibits in the Railway Coaches.

5. Elaborate arrangements have been made by the Railway authorities at Mysore to enable visitors to purchase their tickets without delay and enter the train in an ordinary manner. Separate provision exists for ladies to purchase tickets and enter the train. Special arrangements for lighting and supply of water and refreshments to visitors have been made. Exhibits showing the working of the Five Year Plan in Mysore have been housed in a separate tent alongside the train. The train will be on exhibition at Mysore for two more days viz: on the 27th and 28th April 1954 before proceeding to Guntakal, Bellary and Ananthpur. There will be a free cinema show everyday from 7 p.m. F. A. C.

(*Continued from page 2.*)

Even in other languages like Telugu, Malayalam, etc., it would be found that the texture of the literary life of these cultures had been based on the materials furnished by the Ramayana and the Maha Bharata. "The extent to which the regional languages have developed may be directly proportionate to the extent to which they have imbibed the old classics, assimilating their own elements with the elements of these things. It is that osmosis of different cultures, which the Ramayana is bringing about in the regional languages", he added.

The Rationalist

ಸಂಸ್ಕೃತ ಕಾವ್ಯಗಳಲ್ಲಿ ಅತಿಮಾನುಷಾಂಶಗಳು

ಸಂಸ್ಕೃತದ ಮಹಾಕವಿಗಳು ಅನೇಕ ಸಹಸ್ರವರ್ಷಗಳಿಂದ ಅನೇಕ ವಿಧವಾದ ಕಾವ್ಯಗಳನ್ನು ಬರೆದಿದ್ದಾರೆ. ಆದಿಕಾವ್ಯವಾದ ಶ್ರೀಮದ್ರಾಮಾಯಣದಲ್ಲಿ ದೇವರೆ ಮನುಷ್ಯಾಕೃತಿಯಾಗಿ ರಾಮಾವತಾರವನ್ನು ಎತ್ತಿ ನರಹಿಂಸಕರಾದ ರಾಕ್ಷಸರ ಸಂಹಾರವನ್ನು ಮಾಡಿ ಮನುಷ್ಯರ ಧರ್ಮಮಾರ್ಗಪಾಲನೆಗೆ ಮೇಲ್ಪಂಙ್ತಿಯಾಗಿದ್ದನೆಂದು ತಿಳಿಸಿದೆ. ಅಷ್ಟಾದಶ ಮಹಾಪುರಾಣಗಳಲ್ಲಿ ಸಮಗ್ರ ಪ್ರಪಂಚದ ಸೃಷ್ಟಿಸ್ಥಿತಿಗಳನ್ನು ವಿವರಿಸುತ್ತಾ ದಿವ್ಯಜ್ಞಾನಿಗಳಾದ ಮಹರ್ಷಿಗಳು ದೇವತೆಗಳು ಗಂಧರ್ವರು ಅಪ್ಸರರು ಮುಂತಾದ ಅಮಾನುಷರ ನಡವಳಿಕೆಗಳನ್ನು ವಿವರಿಸಿದ್ದಾರೆ.

ಕಾಳಿದಾಸನ ರಘುವಂಶ, ಮೇಘಸಂದೇಶ, ಕುಮಾರಸಂಭವ, ಮಾಘನ ಶಿಶುಪಾಲವಧೆ, ಶ್ರೀಹರ್ಷನ ನೈಷಧ, ಭಾರವಿಯ ಕಿರಾತಾರ್ಜುನೀಯ, ಎಂಬ ಪದ್ಯಕಾವ್ಯಗಳೂ, ದಂಡಿಯ ದಶಕುಮಾರ ಚರಿತ, ಬಾಣನ ಕಾದಂಬರಿ, ವಿಷ್ಣುಶರ್ಮನ ಪಂಚತಂತ್ರ ಈ ಗದ್ಯ ಕಾವ್ಯಗಳೂ, ಕಾಳಿದಾಸನ ಶಾಕುಂತಲ, ಮಾಳವಿಕಾಗ್ನಿಮಿತ್ರ, ವಿಕ್ರಮೋರ್ವಶೀಯ, ಭವಭೂತಿಯ ಮಾಲತೀಮಾಧವ, ಶೂದ್ರಕನ ಮೃಚ್ಛಕಟಿಕಾ, ಶ್ರೀಹರ್ಷನ ರತ್ನಾವಳಿ, ವಿಶಾಖದತ್ತನ ಮುದ್ರಾರಾಕ್ಷಸ, ಭಟ್ಟನಾರಾಯಣನ ವೇಣೀಸಂಹಾರ, ಎಂಬ ನಾಟಕಗಳೂ, ಇವೇ ಮುಂತಾದ ಪ್ರಖ್ಯಾತ ಕಾವ್ಯಗಳಲ್ಲಿ ಕೆಲವು ಇಹಲೋಕದ ಮನುಷ್ಯ ಜೀವನದ ವಿಷಯಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟುವು; ಕೆಲವು ಮನುಷ್ಯ ವಿಷಯವೇ ಇಲ್ಲದೆ ಅಮಾನುಷ ಘಟನೆಗಳನ್ನು ವಿವರಿಸಕ್ಕುವು; ಕೆಲವು ಕಥಾಸಂದರ್ಭಕ್ಕನುಗುಣವಾಗಿ ಅಲ್ಲಲ್ಲಿ ಅತಿಮಾನುಷ ವಿಷಯಗಳನ್ನು ಹೇಳುವುವು.

ಮಾಳವಿಕಾಗ್ನಿಮಿತ್ರ, ಮಾಲತೀಮಾಧವ, ರತ್ನಾವಳಿ, ನೈಷಧ, ಶಿಶುಪಾಲವಧೆ, ಮೃಚ್ಛಕಟಿಕಾ, ಮುದ್ರಾರಾಕ್ಷಸ, ವೇಣೀಸಂಹಾರಗಳು ಮನುಷ್ಯರ ನಡವಳಿಕೆಗಳನ್ನೇ ವರ್ಣಿಸುತ್ತವೆ. ಪಂಚತಂತ್ರವು ನರಿ, ಕತ್ತೆ, ಸಿಂಹ ಮುಂತಾದ ಮೂಕಪ್ರಾಣಿಗಳಿಗೆ ಮನುಷ್ಯರ ನಡವಳಿಕೆಗಳನ್ನು ಆರೋಪಿಸಿ ಜನರಿಗೆ ಸದ್ಬೋಧೆಯನ್ನುಂಟುಮಾಡುತ್ತದೆ

(ತಾ|| 19-4-1954 ರಲ್ಲಿ ಆಲ್ ಇಂಡಿಯಾ ರೇಡಿಯೊ, ಮೈಸೂರು ಕೇಂದ್ರದಿಂದ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರು ಪ್ರಸಾರ ಮಾಡಿದ ಭಾಷಣ.)

ಕಾಳಿದಾಸನ ಮೇಘಸಂದೇಶ, ಕುಮಾರಸಂಭವ ಎರಡೂ ಅತಿಮಾನುಷ ವಿಷಯಗಳನ್ನು ಕುರಿತವು. ಕುಬೇರನಿಂದ ಶಾಪಿತನಾದ ಯಕ್ಷನೊಬ್ಬನು ಪತ್ನಿಯನ್ನು ಅಗಲಿ ರಾಮಗಿರಿಯಲ್ಲಿ ಸಂಚರಿಸುತ್ತಾ ದುಃಖಾಕ್ರಾಂತನಾಗಿ ಆಷಾಢಮಾಸದ ಒಂದು ಮೇಘವನ್ನು ನೋಡಿ ಅದನ್ನು ಸಂಬೋಧಿಸಿ ತನ್ನ ಪತ್ನಿಗೆ ಒಂದು ಸಂದೇಶವನ್ನು ತಲಪಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತಾನೆ. ರಾಮಗಿರಿಯಿಂದ ಅಲಕಾವತಿಗೆ ಹೋಗುವ ಮಾರ್ಗದ ವಿವರಣೆಯೂ ಅಲಕಾಪಟ್ಟಣದ ವರ್ಣನೆಯೂ ರಮ್ಯವಾಗಿವೆ.

ಕುಮಾರಸಂಭವದಲ್ಲಿ ದೇವತೆಗಳ ಪ್ರಾರ್ಥನೆಯಂತೆ ಸೇನಾಧಿಪತ್ಯಕ್ಕಾಗಿ ಸೃಷ್ಟಿಸಲ್ಪಟ್ಟ ಕುಮಾರಸ್ವಾಮಿಯ ಜನನದ ಪೂರ್ವಚರಿತ್ರೆಯನ್ನು ವಿವರಿಸಿದೆ. ಅದಕ್ಕೆ ಪೂರ್ವಭಾವಿಯಾಗಿ ಪಾರ್ವತೀಪರಮೇಶ್ವರರ ಅನುರಾಗವರ್ಣನೆಯು ಹೃದಯಂಗಮವಾಗಿದೆ. ಈ ಮಹಾಕಾವ್ಯವು ಪೂರ್ತಿಯಾಗಿ ಅತಿಮಾನುಷ

ನಾಟಕೋತ್ತಮವೆನಿಸಿಕೊಂಡಿರುವ ಶಾಕುಂತಲದಲ್ಲಿ ನಾಯಕಿಯಾದ ಶಕುಂತಲೆಯು ವಿಶ್ವಾಮಿತ್ರರಿಗೆ ತಪೋಭಂಗಮಾಡಬೇಕೆಂದು ದೇವಲೋಕದಿಂದ ಬಂದು ಯಜ್ಞಿಸಿದ ಮೇನಕೆಯಲ್ಲಿ ಜನಿಸಿದ ಅತಿಮಾನುಷ ಕನ್ಯೆ. ಅವಳು ಕಣ್ವಋಷಿಯ ಆಶ್ರಮದಲ್ಲಿ ಬೆಳೆಯುತ್ತಿರುವಾಗ ಅಲ್ಲಿಗೆ ದುಷ್ಯಂತನು ಬಂದು ಅವಳಿಗೂ ದುಷ್ಯಂತನಿಗೂ ಆದ ವಿವಾಹವು ಮನುಷ್ಯರಂತೆ ಅಗ್ನಿಸಾಕ್ಷಿಕವಲ್ಲ, ಗಾಂಧರ್ವವಿವಾಹ. ಅವಳನ್ನು ಬಿಟ್ಟು ಊರಿಗೆ ಹೊರಡುವಾಗ ತನ್ನ ಮುದ್ರಾಂಗುಳಿಯನ್ನು ಅವಳ ಕೈಯಲ್ಲಿ ಕೊಟ್ಟು "ನನ್ನ ನಾಮಾಕ್ಷರಗಳನ್ನು ಎಣಿಸುವಷ್ಟು ದಿನಗಳೊಳಗಾಗಿ ನಾನು ನಿನ್ನನ್ನು ಅಂತಃಪುರಕ್ಕೆ ಕರೆಸಿಕೊಳ್ಳುವೆನೆ"ಂದು ಹೇಳಿದ ದುಷ್ಯಂತನು ಅವಳನ್ನೇ ಮರೆತು ಕಣ್ವಶಿಷ್ಯರು ಗರ್ಭಧಾರಿಣಿಯಾದ ಅವಳನ್ನು ಕರೆದುಕೊಂಡು ಬಂದು ಎದುರಿಗೆ ನಿಲ್ಲಿಸಿದರೂ ಪ್ರಜ್ಞೆಬರದೆ ತಿರಸ್ಕರಿಸಲು, ಶಕುಂತಲೆಯು ಆ ಅವಮಾನವನ್ನು ಸಹಿಸಲಾರದೆ ನೊರೆಯಿಡಲು ತಾಯಿಯಾದ ಮೇನಕೆಯು ಊರ್ಧ್ವಲೋಕದಿಂದ ಬಂದು ಕರೆದುಕೊಂಡು ಹೋಗಿ ಸಪ್ತರ್ಷಿಗಳಲ್ಲೊಬ್ಬರಾದ ಮರೀಚಿ ಮಹರ್ಷಿಯ ಪೋಷಣೆಯಲ್ಲಿ ಬಿಡುವಳು. ಅನಂತರ ಕಾಲಾಂತರದಲ್ಲಿ ಇಂದ್ರನು ಕಾರ್ಯಾಂತರದಿಂದ ಮಾತಲಿಯೊಡನೆ ರಥವನ್ನು ಕಳುಹಿಸಿ ದುಷ್ಯಂತನನ್ನು ಕರೆಸಿಕೊಳ್ಳಲು, ಅದನ್ನು ತೀರಿಸಿಕೊಂಡು ಹಿಂತಿರುಗುತ್ತಾ ದುಷ್ಯಂತನು ಹೇಮಕೂಟದಲ್ಲಿ ತಂಗಿ ಅಲ್ಲಿ ಕಣ್ವಶಾಲೆಯ ಹತ್ತಿರ ತೇಜಃಪುಂಜನಾದ ಬಾಲಕನು ಸಿಂಹಶಿಶುವಿನೊಂದಿಗೆ ಆಟವಾಡುತ್ತಿದ್ದುದನ್ನು ನೋಡಿ ಮನಸ್ಸಿನಲ್ಲಿ ಅನಿರ್ವಚನೀಯವಾದ ಪ್ರೇಮವು ಉಕ್ಕಿಬರುತ್ತಿರಲು, ಮರೀಚಿಮಹರ್ಷಿಯೂ ಶಕುಂತಲೆಯೂ ಈಚೆಗೆ ಬಂದು ಪೂರ್ವವೃತ್ತಾಂತವೆಲ್ಲಾ ತಿಳಿಯಲು ಆಗ ದುಷ್ಯಂತನಿಗೆ ಜ್ಞಾನೋದಯವಾಗಿ ಸತೀಪುತ್ರರೊಡನೆ ಭೂಲೋಕವಲ್ಲಿ ತನ್ನ ರಾಜ್ಯಕ್ಕೆ ಹಿಂತಿರುಗಿ ಆ ಮಗನೇ ಭಾರತಸಮ್ರಾಜನಾಗುತ್ತಾನೆ. ಭರತನೆಂಬ ಅವನ ಹೆಸರಿನಿಂದಲೇ ದೇಶವು ಭಾರತವೆಂದು ಪ್ರಖ್ಯಾತವಾಗಿರುವದು.

ಹೀಗೆ ಶಾಕುಂತಲವು ಅರ್ಧ ಅತಿಮಾನುಷ ಎಂದು ಹೇಳಬಹುದು.

ವಿಕ್ರಮೋರ್ವಶೀಯವು ಮುಕ್ಯಾಲು ಅತಿಮಾನುಷ ಎಂದು ಹೇಳ ಬೇಕು. ಪುರೂರವಸ್ ಮಹಾರಾಜನು ಬೇಟೆಯಾಡುತ್ತಿರುವಾಗ ಕಣ್ಮನ್ಯದಲ್ಲಿ ಅಪ್ಸರೆಯುವತಿಯರು ತಮ್ಮ ಗೆಳತಿಯಾದ ಊರ್ವಶಿ ಯನ್ನು ಯಾರೊ ರಾಕ್ಷಸರು ಅಪಹರಿಸಿದರೆಂದು ಕೂಗಿಕೊಳ್ಳಲು ಅವ ರನ್ನು ಹೋಗಿ ರಕ್ಷಿಸುತ್ತಾನೆ. ಆಗ ಅವರಿಬ್ಬರ ಮನಸ್ಸೂ ಲೀನವಾ ದರೂ ಅವಳು ನಿರ್ಬಂಧದಿಂದ ಸ್ವರ್ಗಕ್ಕೆ ಹಿಂತಿರುಗುತ್ತಾಳೆ. ಅಲ್ಲಿ ಇಂದ್ರನ ಸಭೆಯಲ್ಲಿ "ಲಕ್ಷ್ಮೀಕಲ್ಯಾಣ"ವನ್ನು ನಟಿಸುತ್ತಿರುವಾಗ, ನಿನ್ನ ಮನಸ್ಸು ಯಾರಲ್ಲಿದೆ" ಎಂಬ ಪ್ರಶ್ನೆಗೆ "ಪುರುಷೋತ್ತಮ ನಲ್ಲಿ" ಎನ್ನುವದಕ್ಕೆ ಬದಲಾಗಿ "ಪುರೂರವಸ್ಸಿನಲ್ಲಿ" ಎಂದು ಹೇಳು ತ್ತಾಳೆ. ಆಗ ನಾಟ್ಯನಿರ್ದೇಶಕನಾದ ಭರತಮುನಿಯು ಕೋಪ ಗೊಂಡು ಶಪಿಸಿದರೂ ಇಂದ್ರನು ಮನ್ನಿಸಿ ಪುರೂರವಸ್ಸನ್ನು ಅವಳು ಪತಿಸಿ ಅವನು ಪುತ್ರನ ಮುಖಾವಲೋಕನವನ್ನು ಮಾಡುವವರಿ ಗೂ ಅವನೊಡನೆ ಇರಬಹುದೆಂದು ಅಪ್ಪಣೆ ಕೊಡುತ್ತಾನೆ. ನಂತರ ಅವರಿಬ್ಬರೂ ಒಂದು ದಿನ ಕೈಲಾಸದ ಸಮೀಪದಲ್ಲಿ ರವಿಸು ತ್ತಿರಲು ಊರ್ವಶಿಯು ಬ್ರಹ್ಮಚಾರಿಯಾದ ಕುಮಾರಸ್ವಾಮಿಯ ಶಾಪವನ್ನು ಅತಿಕ್ರಮಿಸಿ ಪ್ರವೇಶಿಸುತ್ತಾಳೆ. ಆಗ ಶಾಪವನ್ನು ಹೊಂದಿ ಒಂದು ಬಳ್ಳಿಯಾಗಿಬಿಡುತ್ತಾಳೆ. ಪುರೂರವಸ್ಸನು ಬಹು ವಾಗಿ ಸಂತಪಿಸುತ್ತ ಕಡೆಗೆ ಒಂದು ಮಾಂತ್ರಿಕ ಶಿಲಾಸ್ಪರ್ಶದಿಂದ ಅವಳು ಪುನಃ ಸ್ವರೂಪವನ್ನು ಹೊಂದುತ್ತಾಳೆ. ಕೆಲವು ವರ್ಷಗಳ ನಂತರ ಊರ್ವಶಿಯು ಪುರೂರವಸ್ಸಿಗೆ ತಿಳಿಯದಂತೆ ಋಷ್ಯಾಶ್ರಮ ದಲ್ಲಿ ಬಿಟ್ಟಿದ್ದ ಅವರ ಪುತ್ರ ಆಯುವನ್ನು ಪುರೂರವಸ್ಸು ಸಂಧಿಸು ತ್ತಾನೆ. ಆಗ ಇಂದ್ರಾಜ್ಞೆಯಂತೆ ಅವಳು ಅವನನ್ನು ಬಿಟ್ಟು ಸ್ವರ್ಗಕ್ಕೆ ಹಿಂತಿರುಗಬೇಕಾಗುತ್ತದೆ. ಆ ಸಂದರ್ಭದಲ್ಲಿ ಪುರೂರವಸ್ಸು ಇಂದ್ರ ನಿಗೆ ದುಷ್ಟನಿಗ್ರಹದಲ್ಲಿ ಸಹಾಯಕನಾಗಲು ಅವನು ತನ್ನ ಹಿಂದಿನ ಆಜ್ಞೆಯನ್ನು ಬದಲಾಯಿಸಿ ಅವರಿಬ್ಬರೂ ಇನ್ನೂ ಒಟ್ಟಿಗೆ ಇರಬಹು ದೆಂದು ಅಪ್ಪಣೆಕೊಡುತ್ತಾನೆ.

ಹೀಗೆ ವಿಕ್ರಮೋರ್ವಶೀಯನಾಟಕವು ಮುಕ್ಯಾಲು ಅತಿಮಾನು ಷಂಶಯುಕ್ತವಾದದ್ದು.

ಕಾವ್ಯರತ್ನವಾದ ರಘುವಂಶದಲ್ಲಿ ದಿಲೀಪಮಹಾರಾಯನು ಮಕ್ಕ ಳಿಲ್ಲದೆ ವಸಿಷ್ಠರ ನಿಯಮದಂತೆ ನಂದಿನೀಧೇನುವನ್ನು ಪೂಜಿಸಿ ಹಿಂ ಬಾಲಿಸಿಕೊಂಡುಹೋಗುತ್ತಿರಲು ಒಂದು ಗುಹೆಯಲ್ಲಿ ಈಶ್ವರನ ಪರಿ ವಾರನಾದ ಕುಂಭೋದರನಿಂದ ಸಿಂಹರೂಪದಿಂದ ಹಿಡಿಯಲ್ಪಟ್ಟಿತು. ಸಿಂಹವನ್ನು ನಿಗ್ರಹಿಸಲು ದಿಲೀಪನು ಕೈಯೆತ್ತಲು ಕೈಯು ಸ್ತಬ್ಧ ವಾಗಿ ನಿಂತಿತು. ಸಿಂಹವು ನಂದಿನಿಯನ್ನು ಬಿಡದಿರಲು ದಿಲೀಪನು ಅದಕ್ಕೆ ಪ್ರತಿಯಾಗಿ ತನ್ನ ದೇಹವನ್ನೇ ಸಿಂಹಕ್ಕೆ ಅರ್ಪಿಸಲು ಸಿದ್ಧ ನಾಗುತ್ತಾನೆ. ಆಗ ಕಾಮಧೇನುಪುತ್ರಿಯಾದ ನಂದಿನೀಧೇನುವು ಎದ್ದು ತನ್ನನ್ನು ಯಾರೂ ಹಿಂಸಿಸಲು ಶಕ್ತರಲ್ಲವೆಂದೂ ಅವನ ಭಕ್ತಿ ಯನ್ನು ಪರೀಕ್ಷಿಸುವುದಕ್ಕಾಗಿ ಆ ಘಟನೆಯನ್ನು ಕಲ್ಪಿಸಿದುದಾಗಿಯೂ ಹೇಳಿ ತನ್ನ ಹಾಲನ್ನು ಕರೆದು ಸೇವಿಸಿದರೆ ಸಂತಾನಪ್ರಾಪ್ತಿಯಾಗು ವುದೆಯೆಂದು ವರವನ್ನು ಕೊಡುತ್ತದೆ.

ಅನಂತರ ಅವನಿಗೆ ರಘುವು ಜನಿಸಿ ಯುವರಾಜನಾಗಿರಲು ದಿಲೀ ಪನು ೯೯ ಅಶ್ವಮೇಧಯಾಗಗಳನ್ನು ಮಾಡಿ ನೂರನೆಯ ಯಾಗ ಕ್ಕಾಗಿ ಅಶ್ವವನ್ನು ಹೊರಡಿಸಿ ಅದರ ರಕ್ಷಣೆಗಾಗಿ ರಘುವನ್ನು ಸೈನಿ ಕರು ಮತ್ತು ಸೈನಿಕರೊಡನೆ ಅದರ ಜೊತೆಯಲ್ಲಿ ಕಳುಹಿಸಿದನು. ಆ ಅಶ್ವವು ಸಂಚರಿಸುತ್ತಿರಲು ಅದು ಇಂದ್ರನ ದೃಷ್ಟಿಗೆ ಬಿದ್ದು ಅವನು ಅದನ್ನು ಬಂಧಿಸಿದನು. ಯುವರಾಜನಾದ ರಘುವು ಅವನನ್ನು ಎದು ರಿಸಿ ಧನುರ್ಯುದ್ಧವನ್ನು ಮಾಡಿ ಕಡೆಗೆ ಇಂದ್ರನು ಅಶ್ವವನ್ನು ಬಿಡ ದಿದ್ದರೂ ಯಜ್ಞದ ಪೂರ್ಣಫಲವು ತನ್ನ ತಂದೆಗೆ ದೊರಕುವಂತೆ ಇಂದ್ರನಿಂದ ವರವನ್ನು ಪಡೆದು ಹಿಂತಿರುಗಿದನು.

ನಂತರ ರಾವಣನ ಹಿಂಸೆಯಿಂದ ಇಂದ್ರಾದಿಗಳು ದೇವರಲ್ಲಿ ಮೊರೆ ಯಿಡಲು ತಾನು ರಾಮನಾಗಿ ಜನಿಸಿ ರಾವಣನನ್ನು ನಾಶಮಾಡುವ ದಾಗಿ ದೇವರು ಅವರಿಗೆ ಭರವಸೆಕೊಟ್ಟನು. ಆಗ ಭೂಲೋಕದಲ್ಲಿ ದಶರಥನು ಪುತ್ರಕಾಮೇಷ್ಟಿಯಾಗವನ್ನು ಮಾಡುತ್ತಿರಲು ಹೋಮ ಕುಂಡದ ಜ್ವಾಲೆಗಳ ಮಧ್ಯದಿಂದ ಜಾಜ್ವಲ್ಯಮಾನನಾದ ಪುರುಷನು ಚಿನ್ನದ ಪಾತ್ರದಲ್ಲಿ ಚರುವನ್ನು ತೆಗೆದುಕೊಂಡುಬಂದು ಕೊಟ್ಟು ಅದೃಶ್ಯನಾದನು. ಅದನ್ನು ತೆಗೆದುಕೊಂಡು ದಶರಥನು ಪತ್ನಿಯರಿಗೆ ಹಂಚಲು ರಾಮ ಲಕ್ಷ್ಮಣ ಭರತ ಶತ್ರುಘ್ನರು ಜನಿಸಿದರು.

ರಾಮನು ವಿಶ್ವಾಮಿತ್ರನೊಡನೆ ಮಿಥಿಲಾಪಟ್ಟಣಕ್ಕೆ ಹೋಗಿ ಜನಕಸಭೆಯಲ್ಲಿ ಧನುರ್ಭಂಗಮಾಡಿದ ಮೇಲೆ ಜನಕನು ಸೀತೆಯು ಮನುಷ್ಯಕನ್ಯೆಯಲ್ಲ, ಅಯೋನಿಜೆಯೆಂದು ತಿಳಿಸುತ್ತಾನೆ. ಅನಂತರ ರಾಮನಿಗೆ ಸೀತಾವಿವಾಹವಾಗಿ ವನವಾಸ ರಾವಣವಧೆ ಇವುಗಳನ್ನು ಮುಗಿಸಿಕೊಂಡು ಅಯೋಧ್ಯೆಗೆ ಹಿಂತಿರುಗಲು, ಅಲ್ಲಿ ಜನಾಪವಾದ ದಿಂದ, ಗರ್ಭಿಣಿಯಾಗಿದ್ದ ಸೀತೆಯನ್ನು ಕಾಡಿಗೆ ಕಳುಹಿಸಬೇಕಾ ಯಿತು. ಅಲ್ಲಿ ಕುಶ ಲವರು ಜನಿಸಿ ವಾಲ್ಮೀಕಿಯಿಂದ ರಾಮಾಯಣ ವನ್ನು ಕಲಿತು ಅದನ್ನು ಅಯೋಧ್ಯೆಗೆ ಬಂದು ಹಾಡಲು ಅದನ್ನು ಕೇಳಿದ ರಾಮನು ವಾಲ್ಮೀಕಿ ಮತ್ತು ಸೀತೆಯನ್ನು ಸಭೆಗೆ ಕರೆಸಿದನು. ಆಗ ವಾಲ್ಮೀಕಿಮಹರ್ಷಿಯು ಸೀತೆಯು ಪವಿತ್ರಳೆಂದು ಹೇಳಿದರೂ ಸಭಿಕರು ಸ್ತಬ್ಧರಾಗಿ ಮೌನದಿಂದ ನಿಂತಿರಲು, ಅದನ್ನು ಸಹಿಸಲಾರದೆ ಸೀತೆಯು ವಾಲ್ಮೀಕಿಯ ಶಿಷ್ಯರಿಂದ ಶುದ್ಧೋದಕವನ್ನು ತರಿಸಿ ಆಚಮನಮಾಡಿ, ಕೈಮುಗಿದುಕೊಂಡು "ಭೂದೇವಿಯೆ, ನಾನು ವಾಙ್ಮನಃ ಕರ್ಮಗಳಿಂದ ಪವಿತ್ರೆಯೆಂದು ನೀನು ಒಪ್ಪುವಬಾದರೆ ನನ್ನನ್ನು ಈ ದುಃಖದಿಂದ ಪಾರುಮಾಡು", ಎಂದು ಪ್ರಾರ್ಥಿಸಲು ನೆಲವು ಬಿರುಕುಬಿಟ್ಟು ನಾಗಫಣೆಯಿಂದ ಕೂಡಿದ ಸಿಂಹಾಸನವಲ್ಲಿ ಕುಳಿತ ಭೂದೇವಿಯು ಮೇಲಕ್ಕೆ ಬಂದು ಸೀತೆಯನ್ನು ಎತ್ತಿ ಮಡಿ ಲಲ್ಲಿ ಕೂಡಿಸಿಕೊಂಡು ಅಂತರ್ಧಾನಳಾದಳೆಂದು ಹೇಳಿದೆ.

ಬಾಣಕವಿಯ ಕಾದಂಬರಿಯಲ್ಲಿ ಕಥಾನಾಯಕನಾದ ರಾಜ ಕುಮಾರ ಚಂದ್ರಾಪೀಡನು ಉಜ್ಜಯಿನಿಯ ತಾರಾಪೀಡರಾಜನ ಮಗನು. ಮಂತ್ರಿಯಾದ ಶುಕನಾಸನ ಮಗ ವೈಶಂಪಾಯನನು ಅವನ ಗೆಳೆಯ. ವ್ಯಾಸಂಗವು ಮುಗಿದು ಅವರಿಬ್ಬರೂ ಹರಿಹರರೊಡನೆ ದೇಶಾಟನಕ್ಕೆ ಹೋಗಿರುವಾಗ ಚಂದ್ರಾಪೀಡನು ಅರಣ್ಯದಲ್ಲಿ ದಾರಿತಪ್ಪಿ ಅಲ್ಲಿ ಒಂದು ದೇವಾಲಯದಲ್ಲಿ ಪೂಜಾಪರವಶಳಾದ ಮಹಾಶ್ವೇತೆಯನ್ನು ನೋಡುತ್ತಾನೆ. ಅವಳು ಮನುಷ್ಯೆಯಲ್ಲ. ಹೇಮಕೂಟದ ಗಂಧರ್ವಕನ್ಯೆ. ಒಬ್ಬ ಋಷಿಕುಮಾರನನ್ನು ಪ್ರೀತಿಸಿ ಅವನು ಮೃತಿಯನ್ನು ಹೊಂದಲು ವೈರಾಗ್ಯದಿಂದ ದೇವಪೂಜೆಯಲ್ಲಿ ನಿರತಳಾಗಿದ್ದಳು. ಅವಳ ಸ್ನೇಹಿತೆಯೇ ಮತ್ತೊಬ್ಬ ಗಂಧರ್ವಪುತ್ರಿಯಾದ ಕಥಾನಾಯಕಿ ಕಾದಂಬರಿ. ಚಂದ್ರಾಪೀಡನು ಮಹಾಶ್ವೇತೆಯೊಡನೆ ಗಂಧರ್ವಲೋಕಕ್ಕೆ ಹೋಗಿ ಕಾದಂಬರಿಯನ್ನು ಸಂಧಿಸಿ ಅವಳನ್ನು ವರಿಸುವನು.

ಭಾರವಿಯ ಕಿರಾತಾರ್ಜುನೀಯದಲ್ಲಿ ಪಾಂಡವರು ಅರಣ್ಯವಾಸದಲ್ಲಿ ದ್ವೈತವನದಲ್ಲಿದ್ದಾಗ ದ್ರೌಪದಿಯು ತಮ್ಮ ಅವಸ್ಥೆಯನ್ನು ನೋಡಿ ಧರ್ಮರಾಯನನ್ನು ನಿಷ್ಕರಮಾಡುತ್ತಿದ್ದಾಗ ವ್ಯಾಸರು ಬಂದು ಮಂತ್ರೋಪದೇಶಮಾಡಿ ಇಂದ್ರನನ್ನೂ ಈಶ್ವರನನ್ನೂ ಕುರಿತು ತಪಸ್ಸುಮಾಡಿದರೆ ಒಳ್ಳೆಯದಾಗುವುದೆಂದು ಸೂಚಿಸುತ್ತಾರೆ. ಆಗ ಅರ್ಜುನನು ಕಾಮ್ಯಕವನದಿಂದ ಇಂದ್ರಕೀಲಪರ್ವತಕ್ಕೆ ಹೋಗಿ ಘೋರವಾದ ತಪಸ್ಸನ್ನು ಆಚರಿಸಲು ಇಂದ್ರನು ಪ್ರಸನ್ನನಾಗುತ್ತಾನೆ. ಅನಂತರ ಈಶ್ವರನನ್ನು ಕುರಿತು ತಪಸ್ಸುಮಾಡುತ್ತಿರಲು ಒಂದು ದಿನ ಮೂಕನೆಂಬ ರಾಕ್ಷಸನು ಕಾಡುಹಂದಿಯ ರೂಪದಲ್ಲಿ ಇವನಮೇಲೆ ಬೀಳಲು ಅರ್ಜುನನು ಬಾಣದಿಂದ ಅದನ್ನು ಕೊಂದನು. ಅದೇ ಸಮಯದಲ್ಲಿ ಈಶ್ವರನು ಕಿರಾತವೇಷವನ್ನು ಧರಿಸಿ ತನ್ನ ಬಾಣದಿಂದ ಅದನ್ನು ಹೊಡೆದನು. ಆಗ ಅರ್ಜುನನಿಗೂ ಕಿರಾತನಿಗೂ ನಾನು ಹೊಡೆದೆ ತಾನು ಹೊಡೆದೆ ಎಂದು ಜಗಳ ಹುಟ್ಟಿ ಅರ್ಜುನನೂ ಈಶ್ವರನೂ ಮುಷ್ಟಿಯುದ್ಧವನ್ನು ಆರಂಭಿಸಿ ಅರ್ಜುನನು ಮೂರ್ಛೆಹೋಗುತ್ತಾನೆ. ಎಚ್ಚೆತ್ತು ನೋಡಿದಾಗ ತಾನು ಪೂಜೆಯಲ್ಲಿ ಶಿವಲಿಂಗಕ್ಕೆ ಹಾಕಿದ್ದ ಪುಷ್ಪಹಾರವೇ ಕಿರಾತನ ಕೊರಳಲ್ಲಿದ್ದದ್ದನ್ನು ನೋಡಿ ಅವನೇ ಈಶ್ವರನೆಂದೂ ತನ್ನ ಪರೀಕ್ಷೆಗೆ ಬಂದಿದ್ದನೆಂದೂ ತಿಳಿದು ಕ್ಷಮೆಯನ್ನು ಬೇಡಿ ಪೂಜಿಸುತ್ತಾನೆ. ಈಶ್ವರನು ಅವನಿಗೆ ಪಾಶುಪತಾಸ್ತ್ರವನ್ನು ಕೊಟ್ಟು ಆಶೀರ್ವದಿಸುತ್ತಾನೆ. ಅರ್ಜುನನು ಹಿಂತಿರುಗಿ ನಂತರ ಮಹಾಭಾರತ ಯುದ್ಧವಾಗುತ್ತದೆ.

ಹೀಗೆ ಸಂಸ್ಕೃತ ಕಾವ್ಯಗಳಲ್ಲಿ ನಾನಾಕಡೆ ಅತಿಮಾನುಷಾಂಶಗಳು ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟು ಕಾವ್ಯಕ್ಕೆ ಸ್ಫೂರ್ತಿಯನ್ನು ಕೊಡುತ್ತವೆ.

ಜೆ. ಆರ್. ಹೋಸ್ಕೆರ್.

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YADAVA DYNASTY

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FORM A

CAPITAL AND LIABILITIES	Rs.	A.	P.	Rs.	A.	P.
1. Capital—(a)						
Authorised Capital; 1400 shares of Rs. 50 each	70000	0	0			
Issued Capital: 985 shares of Rs. 50 each	49250	0	0			
Subscribed Capital 985 shares of Rs. 50 each	49250	0	0			
Amount called up at Rs. 50 per share						
Less calls unpaid	250	0	0			
Add forfeited shares	Nil					
				49000	0	0
2. Reserve fund and other Reserves						
Statutory Reserve	18587	0	0			
Dividend Equalisation Fund	528	7	3			
				19115	7	3
3. Deposits and other Accounts—						
Fixed Deposits	34378	0	0			
Savings Bank Deposits	15031	3	9			
Current Accounts, Contingency	30891	11	1			
Accounts etc. Staff Provident Fund	1355	4	0			
				81656	2	10
4. Borrowing from other Banking Companies, Agents etc.,—						
(i) In India	Nil					
(ii) Outside India	Nil					
Particulars—						
(i) Secured (Stating the nature of security)	Nil					
(ii) Unsecured	Nil					
5. Bills Payable				574	14	9
6. Bills for collections being Bills receivable as per contra—						
(i) Payable in India	7336	13	1			
(ii) Payable outside India	Nil					
				7336	13	1
7. Other Liabilities—						
(i) Liability suspense	736	5	0			
(ii) Interest on F.D. due, but not paid	1252	15	0			
(iii) Reserve for Income tax	2864	3	9			
(iv) Arrears of dividend	957	12	0			
				5811	3	9
8. Acceptances, endorsements and other obligations as per contra	Nil					
9. Profit and loss—						
As per last Balance sheet	Nil					
Add profit for the half year ended 30-6-1953	2847	10	3			
Less appropriation for interim dividend	1225	0	0			
	1622	10	3			
Add profit for the half year ended 31-12-53 before providing for Taxation	2793	15	8			
				4416	9	11
10. Contingent Liabilities—(d)						
Total Rs.				167911	3	7

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PROPERTY AND ASSETS	Rs. A. P.	Rs. A. P.
Cash—		
In hand and with Reserve Bank and Imperial Bank (including foreign currency notes.)		14063 5 9
Balances with other Banks (Showing whether on Deposit or Current account including Govt. S/B. A/c.		
(i) In India. (Current Account)	5513 15 9	
(ii) Outside India.	Nil	5513 15 9
Money at Call and Short Notice		Nil
Investments (Stating mode of valuation eg. cost or market value: (f)—at cost.		
i) Securities of the Central and States Governments and other Trustee Securities, including Treasury Bills of the Central and State Treasury 5, 10 and 12 years Savings Certificates at cost	9949 1 0	
ii) Shares (classifying into preference, ordinary deferred and other classes of shares and showing separately shares fully paid up and partly paid up	Nil	
iii) Debentures of Bonds	Nil	
iv) Other investments to be classified under proper heads	Nil	
v) Gold	Nil	9949 1 0
Advances (other than Bad and Doubtful Debts for which provision has been made to the satisfaction of the Auditors.)		
I. Loans, Cash Credits, Overdrafts, etc:		
(i) Payable In India	124057 1 9	
(ii) Payable Outside India.	Nil	124057 1 9
II. Bills Discounted and Purchased: (excluding Treasury Bills of the Central & State Governments.)		
(i) In India	Nil	
(ii) Outside India	Nil	
rticulars of Advances:		
(i) Debts considered good in respect of which the Banking Company is fully secured	55001 0 0	
(ii) Debts considered good for which the Banking Company holds no other security than the Debtors' personal security.	18380 5 6	
(iii) Debts considered good secured by the personal liabilities of one or more parties in addition to the personal security of the Debtors.	50675 12 3	
(iv) Debts considered doubtful or bad, not provided for	Nil	
(v) Debts due by Directors or Officers of the Banking Company or any of them either severally or jointly with any other persons.	7791 12 9	
(vi) Debts due by companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or, in the case of private companies, as members.	Nil	
Carried over Rs.		153583 8 3

(Continued on page 5.)

The Rationalist

MATA HARI

At first light on an October morning in 917, French guards bound the "Red Dancer," Iata Hari, to the execution post at Vincennes ilitary jail. As the firing squad raised their fles, the beautiful spy cried, "Farewell, Iarie!"

A few weeks later in far-off Batavia (Indoesia), Marie, Mata Hari's 17-year-old aughter, had her last letter from Vincennes.

In the letter the "Eye of Morning" said: You were a baby when I left you. Believe ıe, I did nothing that was wrong, but war as its own brutal laws. I was young when I ame to Bali and Java, too young to know."

From the letter Banda—as Marie was called —knew why her father, a Dutch officer, had disappeared." Once he had tried to kill his ıife, and Margarethe—Mata's real name—ivorced him. Insensibly, for gold, Mata Iari drifted into espionage and never returned o her child. "You were all I had, and I did ıot take care of you," the letter concluded emorsefully.

Marie decided to make her own life and orget her mother's story. Banda left the ıome of her aunt and went to live with a Dutch civil service official though he was 10 years older than she. She lived with him ill his death 18 years later.

Left a fortune, she blossomed out into social life, giving gay parties to cosmopolitan Batavian society. She was an accomplished hostess, "knew everybody", and had a wide knowledge of people and conditions throughout the Indonesian islands.

In 1942 Java and the neighbouring islands fell into Japanese hands. Banda would have nothing to do with the conquerors. One day she had a visit from an uncle—in Japanese uniform! For ten years he had been an adviser to the Japanese Navy.

As she feared, he peremptorily ordered her to collaborate with the Japanese. He knew her mother—and her secret. Banda, he said smoothly, must watch her step; a casual word in an important quarter would make people suspect her.

If she did not want to be exposed and humiliated, she must start her social round again—and her most important guests would be selected by the Japanese overlords.

She must get more Indonesians to mix with the Japanese.

The neutrals, too, needed watching. Who he insinuated, would suspect a woman in her position, unless, of course....

So she gave in to blackmail, and her house in Batavia filled with foreign diplomats Japanese officers and Indonesians of several shades of politics.

One of the Japanese designs was to create an Indonesian home guard, to release regular Japanese forces for service against the Allies in the East. But it had to be a home guard the Japanese could rely on.

The leaders were picked in Banda's house—and among them was X, a prominent leader of the Japanese underground.

Banda was thrilled by the dangerous game X was playing To the Japanese he was one of the brains behind the home guard.

To patriotic Indonesians he was the leader who was biding his time before calling into action revolutionary forces that would put a new country on the map of the world.

Though many years older, Banda fell passionately in love with X and abetted his plan

make the home guard the nucleus of an donesian National Army.

Bonda soon became invaluable to X. She as the eyes and ears of the growing nationa- st organisation, unsuspected by the Japanese. directly the Allies, "island happing" in the acific and gradually eliminating Japanese ips and aircraft from the coral seas, owed uch to her warnings of Japanese movements.

She strengthened and extended X's courier stem between the islands, and thousands of ouths were drawn to the nationalist ranks.

The end of the war against Japan meant no spite for Banda. The home guard emerged the strongest force when the British libe- tors arrived. The Dutch colonial forces turned, and at once a confused and murder- us struggle broke out.

Banda was at the heart of it. Behind the cade of her parties, she was tapping Dutch lephones and conveying vital information bout Dutch policy, armaments, and troop ovements.

Her biggest coup, secured with the help of lato, a Korean clerk in the Dutch governor's ffice, was to give P details and timing of a ecret Dutch plan to transform the skirmishes to a "police" war. The nationalist forces ad their plans ready when the Dutch struck n December 19, 1948.

It was then that Banda faced an emotional rdeal. Though she was 50 and X was 35, he was still in love with him. She thought heir love had been cemented by the dangers f the underground.

Then one day X confided that he was about o marry a girl of 20—another companion in he perils of the revolt.

Her love story was over—but she had a econd love, the cause of free Indonesia.

She went on a mission to America to waken interest in the struggle, and in public nd private spoke with religious fervour on the freedom and future of the tropic islands that were home to her. No one—except the U.S. intelligence—knew the real story behind her story.

Back in the Indonesia she had helped to free, she was later approached by a Washing- ton emissary. The plan was that she had to work for Washington with the Chinese Com- munists, then rapidly emerging as the real rulers of China.

In March 1950 she had instructions to go to Korea where she met her death. Among the Korea Communists was Mato, Banda's old informant in Batavia.

He had supported the Indonesian nationa- lists in the hope that the Communists might be able to seize power in the confusion. That hope was dashed: The nationalists remained in the saddle—so the Party ordered Mato back to Korea.

There, by a million-to-one chance, he recognised Banda and denounced her. She was arrested and shot without trial.

Thirty-three years later Banda, by grim coincidence, was shot at the same hour as her mother—5-45 a. m.!

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(*Continued from page 3.*)

PROPERTY AND ASSETS (Contd.)	Rs. A. P.	Rs. A. P
Brought forward Rs.		153583 8 3
(vii) Maximum total amount of advances, including temporary advances made at any time during the year to Directors or Managers or Officers of the Banking Company or any of them either severally or jointly with any other persons. (ff)	9306 4 0	
(viii) Maximum total amount of advances, including temporary advances, granted during the year to the companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or, in the case of private companies, as members.	Nil	
(ix) Due from Banking Companies	Nil	
5. **Bills receivable being Bills for collection as** per contra—		
(i) Payable in India	7336 13 1	
(ii) Payable outside India.	Nil	7336 13 1
7. **Constituents' Liabilities for Acceptances, Endorsements and other obligations** as per contra		Nil
8. Premises less depreciation (g) at cost as at 31 Dec. 52	6761 6 6	
Addition during the year	Nil	
	6761 6 6	
Less Depreciation to date.	1218 12 0	5542 10 6
9. Furniture and fixture less depreciation (g) at cost as at 31—12—52	2056 14 9	
Additions during the year	4 0 0	
	2060 14 9	
Less depreciation to date	736 14 0	1324 0 9
10. **Other Assets** including Silver to be specified (h)		
Stock of paper and stationery etc.		74 3 0
11. **Non-Banking Assets**—Acquired in satisfaction of claims.		
(stating mode of valuation) (i) at cost.		50 0 0
12. **Profit and Loss.**		Nil
Total Rs.		167911 3 7

R. Raghavendrachar.
Agent.

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Profit and Loss Account for the year ended 31st December 1953.

FORM B

Expenditure	Rs.	A.	P.	Income	Rs.	A.	P.
Interest Paid on deposits, borrowings, etc.	1993	5	8	(less provisions made during the year for bad and doubtful debts and other usual or necessary provisions.)			
Salaries & Allowances & Prov. Fund (showing separately salaries & allowances to Managing Director, Manager or Chief Executive Officer Rs. (1656-0-0)	3962	0	0	Interest and Discount	12067	8	9
Directors' and local Committee Members' fee and allowances	273	0	0	Commission, Exchange, and Brokerage	1100	2	11
Rent, Taxes, Insurance, Lighting	268	8	3	Rents	150	0	0
Law Charges	Nil			Net profit on sale of investments, gold and silver, land, premises & other assets (not credited A/c.)	Nil		
Postage, Telegraphs, Stamps and D. D. Commission	409	10	1	Net profit on re-valuation of investments, gold & silver, land, premises and other assets (not credited to Reserves or any particular Fund or Account.)	Nil		
Auditor's Fees	170	0	0	Income from non-banking assets, and profit from sale of or dealing with such assets	300	0	0
Depreciation on the repairs to the Banking Company's property	249	4	0	Other receipts (interest on investments)	10	0	0
Stationery, Printing, Advt. etc.	524	9	3	Loss (if any)	Nil		
Loss from sale of or dealing with non-banking assets	Nil						
Other Expenditure	135	12	6				
Balance of Profit	5641	9	11				
	13627	11	8	Total Rs.	13627	11	8

DIRECTORS :

1. K. Venkata Subban
2. S. Venugopalachar
3. M. A. Venkatachar
4. R. Jayaramachar
5. N. K. Chandrasekhara Sastry

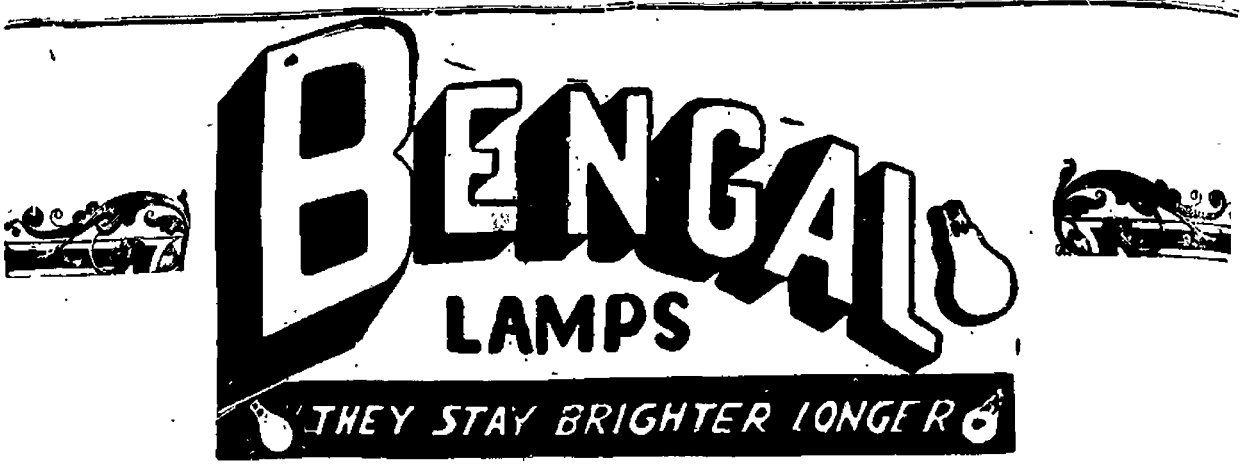
R. Raghavendrachar
Agent.

V. K. Narayana Iyengar,
Legal Adviser.

Auditor's report to Shareholders of Srikanteswara Bank, Ltd., Nanjangud :—I have audited the above Balance Sheet of the Srikanteswara Bank, Ltd , as on 31st December 1953, and also the Profit and Loss Account of the Bank for the year on that date with the books of the Bank and I beg to report that :— (1) I have obtained all the information and explanations I have required and in my opinion (a) such information and explanations have been found to be satisfactory; (b) The transactions of the Bank which have come to my notice have been within the powers of the Bank; (2) The Profit and Loss account shows a true balance of profit for the year ended 31-12 53 (3) The Balnce Sheet & Profit and Loss account are drawn up in conformity with the law; (4) The Balance Sheet exhibits a true and correct view of the state of the Bank affairs as on that date according to the best of my information and explanations given to me and as shown by the books of the Bank (5) and that in my opinion the books of account have been kept by the Bank as required by section 130 of the Mysore Companies Act.

Nanjangud.
17—2—1954.

(Sd.) M. N. SINGALACHAR, L. COM.
Restricted State Auditor.



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INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1935—38.
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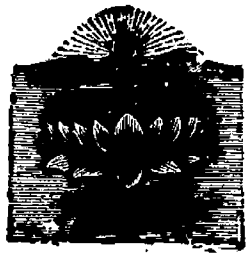

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Directo

NOVEL PROPOSALS

As the 'plane soared to 3,000 feet, the pilot turned to his pretty young passenger and said: "Look down, please. Are we exactly over Gloucester Cathedral?" As he spoke, he tipped the aircraft slightly so that she could make sure.

Intrigued, she did so and gave an answering shout - "Yes!"

The pilot, farmer Stanley Watkins, of Kempsey, Worcestor, felt in his pocket. From it he took a sparkling engagement ring and held it up for the girl to see. Then he offered it to her.

She understood, nodded and pointed to her left hand. He nodded. When the 'plane landed soon afterwards she was wearing the ring.

Yes, 21-year-old Maureen Brooks, of Worcestor, had received a proposal of marriage in an aircraft—about the first English girl ever to do so—and had accepted! It happened on December 28th last year.

Said she later: "Instead of soft music and whispers we had the noisy drone of the engine and shouts. I had no idea this was going to happen in the air!"

Not many lovers are original in their methods of proposing marriage. Many men find popping the question rather an embarrassing business—something to be done as quickly and unobtrusively as possible.

Mr. R. H. Millington, however, didn't think so. He proposed to Miss May Cunliffe, the racing motorist, when she was driving at 100 m.p.h. in June, 1923. Keeping a wary eye on the track, she returned a swift: "Yes!"

An eccentric preacher named Lorenzo Dow amazed his congregation some time after his wife's death by announcing, as he was concluding his sermon, "I am a candidate for matrimony. If any woman in this church would like to marry me, let her rise."

There was a moment's silence. Then two women rose, one near the pulpit, the other at the back of the church. Dow surveyed them both for a full minute. Then he said: "I think the lady nearest me got up first. At any rate, I will have her for my wife." And he did!

The famous Lord Kelvin proposed in a romantic and unsual manner. Visiting the Canary Islands in his yacht, he met a lovely young woman who was destined to become his second wife. As she seemed interested in scientific matters, he went to great trouble to explain a new system of signalling he'd invented.

"Do you think you understand the system now?" he asked, as he said good-bye. "Yes," she replied.

"Then watch the yacht as it disappears, and I will flash a message," said the scientist. She did so. The message was: "Will you be my wife?" She had learned her lesson so well that she responded to it, and became Lady Kelvin!

Odd proposals of marriage are sometimes sent to unknowns. A Midlands girl employed as housemaid-cook was about to peel a banana when she saw the point of a quill sticking out of the skin. Carefully coiled inside was a note from the young man who had grown the fruit.

"I'm terribly lonely," he wrote. "If a pretty, domesticated girl finds this, will she please write to me in Jamaica and I will marry her."

The girl was pretty and domesticated. She wrote. They met and married!

A love-sick Canadian, who fell in love with a girl's photograph in a newspaper, wrote her a 38-page letter proposing marriage and asking her to travel more than four thousand miles to marry him!

(*Continued on page 6.*)

The Rationalist

ECONOMICS OF WORK

There is a big difference between a break and a rest. That may surprise readers and it puzzled me until efficiency experts enlightened me, says a writer.

A rest by which we understand 20 minutes' pause or more is not consistently recuperative. On the contrary, it has been found that a person taking a rest starts becoming tired shortly after stopping work. The longer he rests, the less economical that recuperation turns out to be!

That is the opinion of efficiency specialists who have made a thorough study of the problem, because factory managers are particularly keen to get the best out of their employees without overworking them and thereby creating discontent.

Generally speaking people put in a pause when they begin to feel fatigued. This is already too late.

Diverse tests in the electrical engineering industry have shown that "lightning breaks" of three to five minutes stimulate concentration and output despite the fact that the actual working time is reduced.

Six or seven such breaks including the usual rest periods have made a big difference!

A man who starts to flag rarely admits this to himself. He "covers up" by doing all sorts of odd jobs which may be quite unnecessary, thus justifying to himself the need to carry on. He will push tools or machines about, move his footstool an inch or two examine his tools and so on, to prove to himself and his foreman that he is on the go. But it is a poor yardstick which measures industry by mere mobility.

Physicists have found that muscles and their fibres put in minute breaks lasting from a fifth to a whole second even when the particular limb is applied to some task.

The break in the muscle is automatic. It enables the body to continue working without any signs of fatigue.

When a person does begin to feel an ache or signs or weariness, it is usually due to the fact that other muscle groups responsible for keeping the body erect begin to flag.

Since recognising this vital factor in the human machinery, doctors have begun to speak of the "ultra-short pause," a mysterious somatic economy which conserves energy.

Pupils are taught that the shortest distance between two points is a straight line. In terms of labour efficiency that is a paralogism.

At one time it was thought that if a movement was short and concise, and that if a working hand moved over the shortest distance to complete some task, the employee was saving strength and conserving energy.

This has been found to be wrong. It sounds a paradox, but nevertheless, scientists have proved that people who carry out some task in a roundabout fashion and are thereby slower in doing it, are merely giving their muscles a chance to take a small rest!

It would be wrong to reprimand someone who is slow unintentionally; that person may

merely be guided by his muscles and fibres requiring a different type of movement. Efficiency experts call this "self-help" on the part of the body.

People who are overworked may easily complain of headaches.

People are wont to take pills for this ache, thereby running the risk of poisoning their system. Many doctors advise their patients to keep an accurate track of all headaches, e.g. how long they last, when they occur, their frequency, so that they may arrive at a reliable diagnosis.

It is very difficult to diagnose the true cause of a headache. Contrary to former belief, it is not the contraction of blood vessels but their expansion which results in the "head-splitting."

People suffering from headaches sporadically during working hours should put in a number of short breaks.

If the headaches become a permanent feature, high blood preasure may be the true cause, and a doctor must prescribe medicines which will reduce it (less salt and not so much to drink.)

However, this is purely a physical concomitant in a mercurial age when everyone rushes about to get things done, and finds that in the end the extra speed was not really essential!

Putting in a "breather" now and then, not only helps the busy bee, but actually prevents a drop in production.

Excessive industry, say the experts, is not a sign of qualitative and steady output.

UNDER DEMOCRACY

"Do the Ministers bother to attend the Secretariat at 11, in the morning ?", This question was put by an M.L.A. in the Madhya Bharat Assembly during the debate on the inefficiency of the district administration.

The M.L.A. suggested that if the Ministers did not go to the Secretariat, officials could not be blamed for following their example.

I was once called as a witness in a Bhandara court. I was asked to be present at 11 a.m. precisely. But the presiding officer did not turn up till 3 p.m.

At 12 noon, information was received that the officer was in his *puja*. At 1 p.m. he had finished his lunch. At 2 p.m. he was dozing as the result of slight overeating. At 3 p.m. he majestically walked into the court room!

But from 11 a.m. to 3 p.m. witnesses and lawyers were wasting their time! This is not a solitary case.

Excepting the Judges of the High Court who are in their seats punctually every day, magistrates and judges, especially in the districts, do not know what is punctuality. They come and go according to their sweet will and pleasure.

Ministers in other States, like Madras and Bombay, regularly attend the Secretariat. The Prime Minister and other Central Ministers go to the Secretariat daily.

But our Ministers have extended their bungalows comfortably with office rooms and what not. They consider it *infra dig* to go to the Secretariat.

At least, they can hand-over their rooms in the Secretariat to others. In these days of shortage of accommodation, they have no right to keep all their Secretariat rooms locked!

ODDS AND ENDS

A distraught mother in Little Rock, Arkansas, telephoned the police at 10 p.m. to report that her son, who had never stayed out late before, had not come home.

Asked how old the boy was, the mother replied, "He's 55!"

* *

The Cairo zoo claims to have a bear which loves cigarette. If its keeper does not give it its day's ration of five cigarettes, it is stated, the bear gets wild and strikes its head against the rails.

* *

Leon Kapcynski, Philadelphia shoplifter, arrested for 33rd time, observed to the prosecuting attorney, "It's fellows like me that keep fellows like you in business."

FAIR AND HONEST

The new young assistant in the optician's shop was getting first instructions.

"We want to get a fair and honest price out of every customer," the boss told him. "After you've fitted the glasses and the customer asks, "What's the charge?" you say: 'The charge is five pounds.' Then you pause and watch for the flinch. If the customer doesn't bat an eye, you say: 'That's for frames. The lenses will be another five pounds.'

"Then you pause again, but this time only a moment, and again you watch for the flinch. And if the customer doesn't flinch, you say: 'Each.'"

NOT INSURABLE

A man went to an insurance office to apply for life insurance. The insurance agent inquired, "Do you drive a car?"

"No," replied the applicant.

"Do you fly?"

"No."

"Sorry," said the agent curtly, "but we don't insure pedestrians any more!"

A SAD DEMISE

The Director C. F. T. R. I., writes:

We regret to announce the sad demise of Dr. G. T. Kale, Head of the Division of Food Information and Statistics and the Foreign Languages Section of the Central Food Technological Research Institute, Mysore, on the 13th inst. at Ooty due to heart failure. Dr. Kale had a distinguished career. He was a D.Sc., with distinction from State France University and linguist in modern European languages viz. French, German and Italian. He held a responsible position in the International Institute of Agriculture in Rome and subsequently Librarian and Head of the Modern European Languages at the Indian Institute of Science, Bangalore. He was aged 50 years. Dr. Kale was a very popular figure and very efficient officer in the Central Food Technological Research Institute, Mysore, and loved by one and all. He was the President of the Rotary Club of Mysore, member of the Advisory Board of the All India Radio, Mysore, and was associated with a number of scientific and social organizations. In Dr. Kale's death the Institute has last a very able, enthusiastic and an efficient officer. He leaves behind Dr. (Mrs) Kale and a married daughter who is now in America with her husband.

(Continued from page 3.)

He wrote: "I'll grant you a divorce after one year if you are not happy. I will pay £300 for an engagement ring if you accept me. I will have our house redecorated every six months if that will please you. And I can assure you on my word of honour that I am a real home bird."

The girl accepted him, taking him at his word. To-day the couple have a large family and live happily in Canada. And although they have never even mentioned the word "divorce," she does insist on having the house redecorated twice a year!

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AND THE
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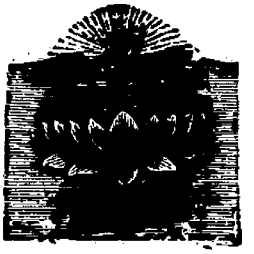

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STALIN

Addressing the M. N. Roy memorial meeting in New Delhi's Town Hall Mr. Eric da Costa, the editor of the *Eastern Economist* recounted an anecdote of M. N. Roy which will bear repetition:

Stalin had then just come back, sick and ailing, after winning the first battle of Stalingrad (then known as Tearitsyn.) Roy had gone to see him at Lenin's persuasion. While Roy and Stalin were talking, the doctor arrived. On examining Stalin, the doctor decided that an immediate major operation of the abdomen was necessary and suggested that Stalin had better retire so that anaesthetic," might be applied. Stalin refused to do anything of the kind. "You must open up my stomach without subjecting me to anaesthetic," he said. "I want to see how my entrails look." And the operation was performed exactly as Stalin had desired!

I remember another anecdote of Roy's about Stalin. Roy was then preparing to come to India. Day in and day out there would be meetings at which there would be talks of Roy's leaving for India but little progress about preparation for it. In desperation Roy one day asked for a final decision in the matter. Stalin, however, merely smiled and kept quiet. In a huff Roy left the meeting and ran down the stairs of the Kremlin. By the time he reached the ground floor, he found young Malenkov, then Stalin's errand boy, waiting for him. In hushed voice Malenkov told him: "Tovarisch wants to see you immediately." Back in Stalin's office, Roy found the Great Dictator sitting alone and smiling mischievously. "What sort of an Asian are you?" asked Stalin. "You wanted me to decide your going back to India in the presence of a woman. Don't you know the decisions and the preparations have to be secret?" The woman in question was then a member of the Executive Committee of the Third International!

THE BODY'S SKELETON FRAMEWOR

When complex animals developed out single-celled organisms during the course evolution, it became necssary to give sor sort of support to the growing mass of th bodies. This need was fulfilled by skeleto In the case of animals like molluscs a insects, the skeleton is external. In the high animals and man the skeleton is internal.

The main elements of the skeletal syste of man are the skull, the backbone and t attachments of the latter. The skull, a bo case, is made up of a number of fused bon only the lower jaw being movable. This ca protects the brain and also some of the i portant sense organs. The eyes are plac out of harm's way in bony sockets with ov hanging bony brows for greater security. T internal organs of the ear are also simila protected by being embedded in the bones the skull.

The backbone is a chain of 33 separ bony pieces resembling a chain of sup imposed reels. It encloses and protects t spinal cord. Among its attachments are t shoulder girdle and the hip girdle. The ar and the legs articulate with these gird respectively. In the chest region, the bac bone, the ribs and the breast plate form case for the lungs and the heart. The h girdle is massive enough to support the weig of the body above this region.

The arms and the legs are constructed i similar pattern: they consist of one bone the top articulating with the shoulder gir and hip girdle respectively and two bon below. There are groups of small bon adapted for articulation, beyond the wrist a the ankle joints which give shape to the han and feet.

By courtesy of
The Press Information Bure
Govt. of India.

"FEEL LIKE IT"

My father, a secondary-school headmaster, idding my mother good-bye on the front steps f our home one morning, said to her: "Tell larry that he can cut the grass today, if he els like it." Then, after walking a few steps own the street, he called, "Tell Harry he ad better feel like it!"

That afternoon, although like any teen-ager had other plans, I cut the grass and, chuckl-ig over my father's remark, found that the ob was not too bad. Before I had finished I eally liked it. I never dreamed, however, hat 60 years afterwards I would be hearing he echo of my father's wise counsel: *If you lon't get tasks you like, like the tasks you get*

I could not escape from that, even in school. hated mathematics. When I reached the niversity I longed for the day when no more f the miserable stuff would be required of me. Meanwhile, the compulsory courses confronted ne—that grass had to be cut. Then my ather's advice clicked: I had better feel like t. Believe it or not, when the compulsory ourses in mathematics were finished, I chose thers, right up to differential calculus!

Any layman who supposes that a minister n Tuesday morning starts preparing his Sunday sermon because he spontaneously feels like it should guess again. Preparing a good sermon is hard work, and far too many prea-hers think up all sorts of excuses for not tackling it. They know that sermonic grass has to be cut, but they will wait till they feel like it. Endless times on Tuesday morning, facing another sermon's preparation, I have heard the echo of my father's voice: "Tell Harry he had better feel like it."

This counsel has helped me especially in dealing in drudgery. No matter how thrilling the high spots in any vocation may be—and I have found the ministry full of them—any calling is like an iceberg, its peak visible but most of it under water, invisible routine, un-inspiring details, drudgery.

Now that I have come to three-score years and 15 and face old age, I still hear my father saying about growing old, "Tell Harry he had better feel like it." X.

THE MOON

"When the moon is fullest it begins to wane,
When it is darkest it begins to grow."

There is a calm wisdom in this old Chinese saying that impressed me when I heard it first from a monk of a Buddhist monastery in China. It has often helped me to retain a good measure of equanimity under stress and hardship, as well as when some unexpected success or good luck might have made me too exuberant. There is hope and consolation in the sure knowledge that even the darkest hours of pains and troubles won't last; but also a warning against overrating the passing glories of wealth, power and great good fortune. A warning and a hope not only for the indivi-dual but for governments, nations and their leaders, a brief summing up of all that history and human experience can tell us. And beyond all that we might hear in it an echo of the law and order that holds our universe in safe balance!

WITH HEALTH

With health, everything is a source of plea-sure; without it, nothing else, whatever it may be, is enjoyable. It follows that the greatest of follies is to sacrifice health for any other kind of happiness, whatever it may be, for gain, advancement, learning, or fame, let alone, then, for fleeting sensual pleasures!

The Rationalist

TOO OLD?

The Civil Service Authorities in England have recently decided to defer the retiring age, which was sixty-five, for they realize (as so many private firms have already done) that a man's usefulness cannot be measured by years.

Within the past decade or two our span of life has increased. Primitive man was old at twenty; in ancient Rome twenty-five was considered a ripe age, and towards the end of the eighteenth century the average life-span was just over thirty-five. To-day it is twice that length, and students of geriatrics, the study old age, maintain that within a few years even a hundred will not be considered particularly old.

Pitt was Prime Minister at twenty-four; Churchill took on the job a second time when over seventy. Work and an interest in life keep people alive.

The death rate among retired clerks, for instance, is high because they leave a busy existence for a life without purpose. If you wish to reach well beyond the normal span and enjoy your last years, follow the example of Grandma Moses, one of the most amazing women of our time.

until seventy she worked hard on her farm, then retired for a well-earned rest. To while away the hours she embroidered until her fingers, crippled with arthritis, could no longer hold a needle. But they could hold a brush, so at seventy-eight she took to painting in oils!

One morning Louis Calder, New York collector, spotted two of her paintings in a local exhibition at Hoosick Falls. He asked the name of the artist, then he drove to her farm and bought her entire stock of fifteen pictures. He urged her to paint on, and by the time she was ninety she had finished 800 pictures! many of which have been exhibited in art galleries.

To-day anything Grandma Moses paints commands a fee of not less than 1,000 dollars!

The phrase "too old at forty" is now dead. Sophie Tucker insists,—in song, that life begins at forty, and there is much truth in what she says. One finds Bernarr Macfadden parachuting from a 'plane at eighty-three!

Florence Gunn spent the first half of her life raising a family and helping her husband to run a summer hotel. Her children left home, her husband retired to grow fruit and vegetables, and she was bored with nothing to do. All her life this highly intelligent, cultured woman had hankered after newspaper work, so at the age of fifty-five she went to see a publisher of 125 weeklies!

In the course of their talk she confessed that she had done no journalistic work, but he was so impressed by her alert mind and outlook that she was offered a position as editor! Now Mrs. Gunn confesses that it was "just a matter of working hard, keeping my eyes and ears open, and using common sense."

Frances Densmore, aged eighty-five, is one of the world's greatest authorities on the music of the American aborigines. But until she was forty her existense was humdrum. She lectured on piano and organ music.

Then she went on holiday to a settlement of Indians in the Mississipi region, and was thrilled at her first hearing of aboriginal music.

Discovering that this old native music was fast dying out, she decided to record as much of it as she could for posterity.

Since 1906 she has travelled from Florida to the Arctic Circle in search of aboriginal music. She has slept in shacks, tents, and on straw in barns. She has recorded in Dakota heat of 116 degrees and in the Arctic at fifty below zero.

Sixty-five is no time to fire an efficient man. It's really the time to employ him, for he brings you the accumulated wisdom and experience of about forty years' work.

Rubery Owen, the vast engineering concern at Dariaston, Staffs, has a special department for pensioners who do not have to clock on and off, or worry about speed. But they put younger men in the shade.

Ford, Dodge and Henry Kaiser, all production geniuses, employ a proportion of men over sixty-five.

There is one institution in America—Hastings College, which is the law college of the university of California—where no teacher is accepted unless over 65.

The Hastings plan started in 1940 when its Dean found it difficult to engage a professor. He approached Professor Cathcart, who had been retired from Stanfored because he was sixty-five. In 1943 he engaged Professor Edward S. Thurston, retired from Harward. Their work proved so good that the college was inundated by applications from students.

Shaw's earnings from his pen were negligible before he was forty; Vanderbuilt added £20,000,000 to his fortune after seventy; Heinrich Nusslein of Nuremberg had never painted a picture before fifty.

It seems logical that a man with years of business experience behind him is much more likely to succeed in a new venture after forty than before it, for at that age he is a student of human nature, a master of his craft, and knows the mistakes to avoid.

THE CANDID CRITIC

Addressing an election meeting at Nagpur, Dr. Ambedkar who is contesting a seat to the Parliament declared that the Congress administration was proving ruinous to the country and claimed that the river valley projects now being carried out were all worked out by him during the British days.

Dr. Ambedkar said that the Congress Government had not solved any of the country's problems. It was time the country had a critical mind, not the mind of a devotee who went to worship and offered prayer, but the mind of a man who thought of his country first and Mr. Nehru and the Congress Party afterwards.

He said he was standing for the elections and once more wished to enter active politics because he felt that the country was going to dogs. Dr. Ambedkar added that if he had wished, it would not have been difficult for him to get elected to the Parliament if he had chosen to make a compromise with the Congress. He could have also continued to stay in the Nehru Cabinet for some more years and no one could have prevented it. But he strongly felt that Congress had no principles. Only a fool or a knave would think of joining the Congress. He was convinced that unless and until politics had got the same principles as religion, politics was nothing but a game of scoundrels!

Dr. Ambedkar also claimed that the Five Year Plan and the Damodar Valley Project were not the brain work of the Congress Government, but were planned by him when he was a member of the British regime.

THE OUTCOME

In 1904 a French scientist named Benedictus dislodged a bottle from its shelf in his laboratory, and it fell to the floor with a crash. It was broken, but to the scientist's astonishment it retained its shape. None of the articles was scattered. Benedictus remembered he had been using collodion in solution in this bottle. By some chance the solvent had evaporated, leaving a skin of cellulose nitrate on the walls of the bottle. A few days later he read in his paper of a motor accident in which a woman had been seriously cut by flying glass. The two events connected themselves in Benedictus's mind, and laminated safety glass was the outcome!

YOU SPEAK

You spend thirteen years of your life talking, according to a statistician.

On a normal day you speak about 18,000 words, which is roughly equivalent to a book of fifty-four pages.

In the course of a single year, you speak enough words to fill sixty-six books, each containing 800 pages!

By the time you are seventy, therefore, you will have spoken enough words to fill a library of 4,620 books of 300 pages each!

THE "WHITE SHEEP!"

The pastor of a thriving coloured congregation was speaking to one of his flock.

"Brother," he said, "I hear very bad reports of your youngest son. That boy doesn't seem to do you much credit."

"Credit?" rejoined his parishioner. "Hugh, you put it mild. That's the worst child I've ever seen in my life. In fact, Elder, strictly between you and me, we regard him as the white sheep of the family!"

CALENDAR HOUSE

Most famous, probably, of all the great houses of Tasmania, Australia, is Mona Vale, between Ross and Thubridge.

The house, now the home of Col. Allan Cameron, is often called the "Calendar House."

It has 365 windows, one for each day of the year; 52 rooms, one for each week; 12 chimneys for the months, and seven entrances for the days of the week.

This three-storeyed beautiful mansion is the largest country house in Australia.

It was built in 1868 by Robert Quale Kermode, at a cost of £4,000, and was completed just in time to receive the then Duke of of Edinburg, on his tour of Australia, as a guest.

COMPENSATION

A young Irish couple emigrated to U.S.A. The wife, ambitious for learning, entered a night school, since her duties permitted of that.

One evening, when she returned to the servants' hall from school, the husband asked

"And, what are you learning, Molly?"

"To-night" said Molly; thinking to have a bit of fun with Michael, "to-night the teacher read to us about the laws of compansation."

"Compensation? What is that?"

"It is hard to explain, but it is something like this: if your sense of smell is poor, the sense of taste is all the sharper; and if you are blind, you can hear all the better."

Michael reflected.

"Sure," said he, "I see. It is like this for example, if a man is born with one leg shorter than the other, the other leg is longer!"

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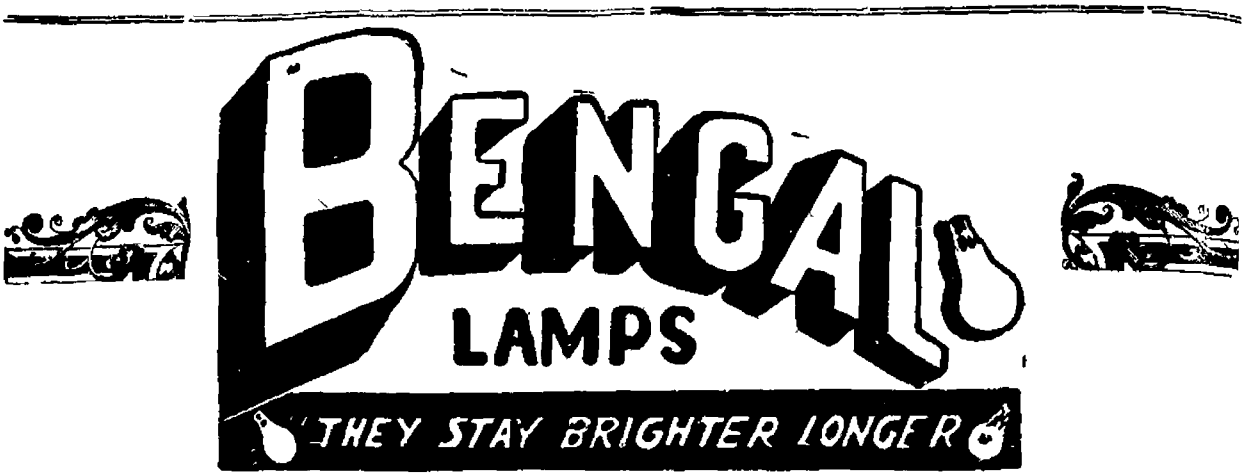

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EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST,

"Looking at one page I thought it must be a man of 70 to possess all that wisdon looking at another I told myself that virile vigour of expression shows him to be a m at the prime of life; and looking at still another I thought that only a boy of twent one could be so absolutely sure about anything! Which is right? Why don't authors I their pictures in their books so that one might turn to the pages when puzzled?"

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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NATURE CURE

This ancient system of the art of healing is in sharp contrast with the modern practice of our medical science which uses drastic, quick and forceful methods in treating disease, which, as such, are against the wise ways of nature which never uses force, but always proceeds to its task in a patient, slow, but sure way.

Medical pharmacopea plainly states that drugs have but three functions and effects on the human body; they act as a stimulant, an irritant or a suppressant.

In the ancient temples of Aesculapius the priest physicians used all methods of physio-therapy, dieting, purification, chromo-therapy, music-therapy, psychosomatic medicine, magnetic and spiritual healing, as well as the drama and the dance as curative agents for the restoration of the health of their patients. All these were natural methods of healing.

The ancient sages knew the sevenfold constitution of man; his four meterial bodies; the physical, which everyone can see, the etheric, the emotional and the mental, which are invisible to the ordinary eye, and the three aspects of his immortal soul; the thinker, the "Nous" of the Pythegoreans, the will, or the Logos of the Christian Church, and the reason.

As long as these four material bodies of man are properly developed and function normally by themselves and harmoniously among each other, under the guidance of the soul, man is in perfect health barring accidents. When a violation of nature's laws takes place in any of these four material bodies, then, an unnatural and abnormal condition sets in, which manifests as a disease, or ickness in the physical body, since it is the grossest of all the four and, therefore, t recipient and the reflector of the diseas condition of each of the other bodies. Ther fore, in order to be successful in the a of healing, the health practitioner must familiar with these material bodies of ma with their nature, function and method bringing them back to their original harmo nious and natural state.

SMALL BEGINNINGS

A well-known industrial magnate, wh made a vast fortune after starting his caree as an errand-boy, was recently seated in New York ferry boat with a friend, when th latter noticed that a small boy was pulling bit by bit, a silk handkerchief that protruded from the tail pocket of the millionaire's coat.

So he turned to his companion and whispered, "See that little boy beside you? He's trying to steal your handkerchief."

"Let him alone," said the magnate, "we all had to start with small things, didn't we?"

THE FOOLS

"You can fool some of the people all of the time, and all of the people some of the time," affirms a politician. And the rest of the time they'll fool themselves!

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya.
in English and Hindi. 1—0—0.

A MIRACLE

Still a young man, but victimized by cerebral palsy frem birth, and one of a family of seventeen children—fourteen are still living —Christy Brown of Dublin is a human miracle.

He was born, doctors thought, with some injury to his brain. Throughout his childhood he could not sit, stand, walk or formulate words! This physical powerlessness extended to his feet. His limbs were useless, so it seemed. But he could use now and then, very slightly, his left leg and foot.

Several friends, including specialists, tried to get his parents to put him in a home for mental defectives. They refused. And how splendidly has their faith been rewarded. In 1950, the National Association for Cerebral Palsy took Christy under its wing. And by skilled treatment, much of it new, he learned how to sit, stand, walk a little and finally to speak!

Now, with a pencil, gripped between the toes of his left foot, he's written his life story—a brave, humorous tale, sharp in obsevation, and free of self-pity! He paints, too, toe-fashion, showing a flair for landscapes and family portraits! Now, with a tutor, he's taking a university course!

AN EXAMPLE

When taxes are due, it's usually the tax-payer who gets a shock, not the tax-collector. In a certain French city, however, the position was reversed the other day.

A business man received an income tax demand note which made him grind his teeth with rage! But he knew he must pay up.

He delayed payment, however, for some weeks and was then told that a tax official would call personally to collect the money at 3 p.m. sharp.

But as the official gripped the handle of the man's office door he screamed and fell unconscious on the floor! The businessman, grinning maliciously, came out a moment later and disconnected the hidden wire which had given his caller an electric shock!

He then called a taxi, bundled the still-unconscious tax collector into it and, after telling the driver that the man was drunk, had him driven back to his office two miles away!

Next day the business man called at the tax office and paid. He asked casually why the collector had not called him, and expressed deep sympathy upon being told that he was "rather unwell to-day and unable to come to the office."

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The Rationalist

YOGA AND KEEPING FIT

The extraordinary claim made for Yoga by Yogacharya Shankara Deo of Mansarovar, namely, that Yoga alone can counteract radio activity generated by atom and hydrogen bomb explosions, has let loose a flood of questions on the subject.

What is Yoga? How does it differ from the western system of exercises? What benefits, if any, can one expect from the practice of Yoga?

Yehudi Menuhin, himself a Yoga enthusiast, declares that it is the perfect physical culture system. Many people—both from the east and west—place it above the European system of exercises.

How does Yoga differ from western calisthenics? While bearing a resemblance to them, the Yogic Asans do not involve the strenuous activity imposed on the body by the western system. An "Asan" is the holding of a particular pose and the muscle flexion incident to that position.

"People practising Asans," says C. Bernard, "thus get the benefits of more active exercises without the danger of Physical strain."

Western calisthenics again often stress surface values, the body beautiful or the enlargement of certain muscles leading to performance of feats of strength. Yogi instructors claim that Yoga leads to the uniform development of the body, and the Asans tone the internal organs and tissues, thus maintaining the highest physical efficiency.

Swami Sivananda says that western exercises draw the "Prana" or vital force out, whereas Asans retain this vital force and distribute it to all parts of the body.

The efficiency of Asans is further borne out by the fact that in the "Fitter Briton Movement" of 1936, when new exercises were introduced, many of them turned out unconsciously to be exact replicas of Yogic poses, Trikonasan, Virabhadrasan, Padangushtasan and other well-known Asans.

Physical instructors of Yale University, U.S., openly paid Yoga the compliment of imitation. They took slow-motion films of the Yogic Asans at the Yoga-shala, Palace Mysore, and taught them to their students!

Yogic Asans or poses range from the simple to the complex. They begin with stretching exercises like the Parva Konasan to contortions of the body such as the Ganda Bherunda. The candidate is advised to start with the meditative poses, many of them adapted from the mythological paintings and sculptures.

The best known is the Padmasan or Lotus pose. Besides being the ideal pose for contemplation, Padmasan is said to exercise the legs and thighs.

The Asan most closely associated with Yoga is Sirshasan, the head down posture, and pictures of a Yogi with his heels in the air strike a familiar note. Dr. Muttart says that Sirshasan improves the circulation of the blood, cures indigestion and constipation by relieving the strain on the abnormal muscles. A few months ago newspapers featured the story of a *sadhu* who inadvertently swallowed some poison. He immediately adopted the Sirshasan or head-down pose and remained in that position for several hours until medical help arrived.

The Doctor discovered to his surprise that the body-reverse position had neutralised the effects of the poison!

Whatever may be the truth of this report, there is no doubt that Sirshasan is a rejuvenating exercise. Nehru is said to perform Siashasan for fifteen minutes daily. A standard book on beauty culture includes several

Yogic poses, among them a variation of the head-stand.

If Sirshasan is known aa the 'King of Asans,' Sarvangasan has been called the 'Mother of Asans'. Sometimes referred to as the shoulder-stand, it consists in lying flat on the ground, and raising the legs till they are at right angles with the body. It is reputed to have a beneficial effect on the thyroids, thus contributing much towards general health.

Halasan, the plough pose, imitates the position of the plough by raising the body over the head while lying on the back, and touching the ground with the toes. The spine is pulled posterially, and the abdominal muscles contracted.

As elasticity of the spine is associated with youth, this exercise claims to make a man nimble as well as to cure lumbago and constipation.

Bhujangasan gives the effect of a hooded cobra, hence the name, bhujang, meaning a snake. It develops the chest and back muscles and relieves backache.

Paschimottanasan consists in assuming a sitting pose, and touching the toes, burying the head between the knees. More difficult than the western touching-the-toes routine, this exercise is said to tone the kidney, liver and pancreas and act as a cure for diabetes.

Savasan derived from the word 'corpse' rounds off a set of Asans. When practised in combination with Yogic breathing, it is considered the perfect method of relaxation.

There are over 200 Asans, those mentioned here being the best-known ones. The average man or woman is not required to practise all of them.

What is recommended is 15 minutes' daily practice of the Asans to attain a high standard of physical efficiency.

Side by side with the Asans, the candidate is taught Pranayam, the Yogic system of breathing. Breath is life. It is an important accessory to positive health, for correct breathing is conducive to vitality, freedom from disease and longevity.

Basically, this Yogic parctice centres round deep inspiration, a holding of the breath (kumbhak) and deep expiration. The Yogic breathing system has followers all over world from operatic stars to track athletes. Jesse Owens, the sprinter, is an enthusiastic practitioner.

In 1937, Major Galloway incorporated deep breathing into the western system of physical training, and many surgeons use it as a pre-operative measure in abdominal operations.

That Yogic breathing is effective in combating the scouge of T.B., the number I killer in this country, is borne out by this statement from Howell: "During the ordinary physiological process of respiration, certain portions of both lungs do not completely expand and contract; hence these parts are susceptible to T.B. infections."

"Pranayam practised daily with double 'kumbhuck' is the best physiological method to get over this vulnerability very effectively" says Dr. V. B. Gokhale in a public address delivered at Poona recently.

The system of Yoga advocates a sane and natural means of living, and helps to maintain physical efficiency. The Asans and pranayam tone muscles and tissues, prevent them from atrophy from disuse, and immunise one against toxins and disease. They help to keep a person in normal good health.

It is a system eminently suitable to our climate and temperament. It dispenses with a gymnasium, dumbells, the swimming pool and other accessories of physical training. It can be practised by young and old.

As a method of keeping fit that has survived the centuries, it recommends itself to the adult, and deserves an honoured place in the curriculum of our schools and universities.

C.D.

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Yogic Asans or poses range from the simple to the complex. They begin with stretching exercises like the Parva Konasan to contortions of the body such as the Ganda Bherunda. The candidate is advised to start with the meditative poses, many of them adapted from the mythological paintings and sculptures.

The best known is the Padmasan or Lotus pose. Besides being the ideal pose for contemplation, Padmasan is said to exercise the legs and thighs.

The Asan most closely associated with Yoga is Sirshasan, the head down posture, and pictures of a Yogi with his heels in the air strike a familiar note. Dr. Muttart says that Sirshasan improves the circulation of the blood, cures indigestion and constipation by relieving the strain on the abnormal muscles. A few months ago newspapers featured the story of a *sadhu* who inadvertently swallowed some poison. He immediately adopted the Sirshasan or head-down pose and remained in that position for several hours until medical help arrived.

The Doctor discovered to his surprise that the body-reverse position had neutralised the effects of the poison!

Whatever may be the truth of this report, there is no doubt that Sirshasan is a rejuvenating exercise. Nehru is said to perform Siashasan for fifteen minutes daily. A standard book on beauty culture includes several

Yogic poses, among them a variation of the head-stand.

If Sirshasan is known aa the 'King of Asans,' Sarvangasan has been called the 'Mother of Asans'. Sometimes referred to as the shoulder-stand, it consists in lying flat on the ground, and raising the legs till they are at right angles with the body. It is reputed to have a beneficial effect on the thvroids, thus contributing much towards general health.

Halasan, the plough pose, imitates the position of the plough by raising the body over the head while lying on the back, and touching the ground with the toes. The spine is pulled posterially, and the abdominal muscles contracted.

As elasticity of the spine is associated with youth, this exercise claims to make a man nimble as well as to cure lumbago and constipation.

Bhujangasan gives the effect of a hooded cobra, hence the name, bhujang, meaning a snake. It develops the chest and back muscles and relieves backache.

Paschimottanasan consists in assuming a sitting pose, and touching the toes, burying the head between the knees. More difficult than the western touching-the-toes routine, this exercise is said to tone the kidney, liver and pancreas and act as a cure for diabetes.

Savasan derived from the word 'corpse' rounds off a set of Asans. When practised in combination with Yogic breathing, it is considered the perfect method of relaxation.

There are over 200 Asans, those mentioned here being the best-known ones. The average man or woman is not required to practise all of them.

What is recommended is 15 minutes' daily practice of the Asans to attain a high standard of physical efficiency.

Side by side with the Asans, the candidate is taught Pranayam, the Yogic system of breathing. Breath is life. It is an important accessory to positive health, for correct breathing is conducive to vitality, freedom from disease and longevity.

Basically, this Yogic parctice centres round deep inspiration, a holding of the breath (kumbhak) and deep expiration. The Yogic breathing system has followers all over world from operatic stars to track athletes. Jesse Owens, the sprinter, is an enthusiastic practitioner.

In 1937, Major Galloway incorporated deep breathing into the western system of physical training, and many surgeons use it as a pre-operative measure in abdominal operations.

That Yogic breathing is effective in combating the scouge of T.B., the number I killer in this country, is borne out by this statement from Howell: "During the ordinary physiological process of respiration, certain portions of both lungs do not completely expand and contract; hence these parts are susceptible to T.B. infections."

"Pranayam practised daily with double 'kumbhuck' is the best physiological method to get over this vulnerability very effectively" says Dr. V. B. Gokhale in a public address delivered at Poona recently.

The system of Yoga advocates a sane and natural means of living, and helps to maintain physical efficiency. The Asans and pranayam tone muscles and tissues, prevent them from atrophy from disuse, and immunise one against toxins and disease. They help to keep a person in normal good health.

It is a system eminently suitable to our climate and temperament. It dispenses with a gymnasium, dumbells, the swimming pool and other accessories of physical training. It can be practised by young and old.

As a method of keeping fit that has survived the centuries, it recommends itself to the adult, and deserves an honoured place in the curriculum of our schools and universities.

C.D.

SANSKRIT IN JAPAN

By Prof. Hajime NAKAMURA,

In the preface to his famous work. *A History of Indian Liteaatnre*, Vol. II, the late M. Winternitz said: "I had to avail myself of the valuable work done during the same period by European, Indian and Japanese scholars in the field of Sanskrit-Buddhist Literature". The tradition of Sanskrit and Buddhist scholarship has been kept alive in Japan for more than 1400 years in the Buddhist colleges attached to the great Buddhist Cathedrals.

In the year 1879 chairs of Indian and Buddhist learning were founded in the Imperial University of Tokyo, (the appelation "Imperial" has been dropped following the second World War). Since then Indian and Buddhist studies have been carried on very eagerly by many scholars in different Universities and colleges, both national and private. (Many private colleges are managed for the most part by various Buddhist denominations).

You will find in the world no other country where so many students are learning Sanskrit, except for India. Thousands of students have at least a rudimentary knowledge of the Sanskrit and Pali languages. A great many books concerning these languages have appeared, some of which, I make bold to say, are not inferior to those published in India, Europe and America. It is regrettable, however, that the labours of the Japanese Indologis's are not available to the Indian student on account of the latter's ignorance of the Japanese language. The special merit of Japanese scholarship lies in the comparative study Indian texts with the Chinese and Tibetan versions.

As for the past development of Indian and Buddhist studies in my country, I contributed an article entitled, "Indian Studies in Japau" to the periodical, Journal of the Prachyavani (Institute of Oriental Learning)" Vol. IX and X, 1952-53, edited by Dr. Roma Chaudhuri, 3, Federation Street, Calcutta 9. As I do not wish to go over that ground again, I shall confine myself here to contemporary phases of this development in Japan.

Dr. Hakuji Ui, an Emeritus Professor of the Tokyo and the Toho Universities and a member of the Academy of Japan was awarded the Cultural Order last autumn. This is the greatest mark of distinction, still current in Japan, which is given by the Emperor to those who have made the most signal contributions in the field of cultural understanding. The Indian reader might be reminded of Dr. Ui's famous translation of the Dasapadartha sastra of Maticandra published by the Royal Asiatic Society in London in 1917. This is an ancient Vaiseshika work preserved only in its Chinese version. Since then he has published some articles in English and about 40 voulmes in Japanese, dealing with Indian Philosophy. Recently he published a study on the Vimsatika and Trimsika of Vasubandhu.

Prof. Naoshiro Tsuji of the University of Tokyo, who has recently been elected a member of the Academy of Japan, published a work entitled, 'On the Relation between the Brahmanas and the Srautasutras,' (The Toyo Bunko, Tokyo, 1952). He published other works entitled The Bhagavadgita, 1950, and The Vedas and Upanishads, 1953.

(To be continued.)

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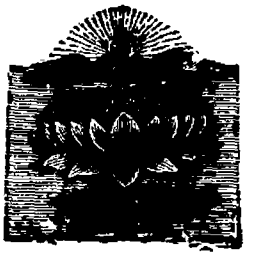

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SANSKRIT IN JAPAN

By Prof. Hajime NAKAMURA.

(Continued from previous issue.)

In nearly the same field, Dr. Gisho Nakano, President of Koyasan University, published Japanese translations of the Manavadharmasastra and the Yajnavalkya smrti. Prof. Hisao Sawai of Hokkaido University has been continuing his studies on the Upanishads. Prof. Gikai Mutsuo of Kyoto University has been engaged in the study of Nyaya.

Prof. Yensho Kanakura, Dean of the Faculty of Letters of Tohoku University, Sendai, was awarded the Academy prize for his excellent work The History of Ideas in Medieval India. Mr. Tokan Tada, ex-Lecturer of that University, who was teaching at the American Academy of Asian Studies, San Francisco, and Prof. Habugu Hadano, published last year, under the advice of and collaboration with Prof. Kanakura and Ryujo Yamada, a catalogue of the Tohoku University Collection of Tibetan works on Buddhism at the Seminar of Indology, Tohoku University, Sendai. This forms a sequel to The Complete Catalogue of the Sde-dge edition of the Tibetan works on Buddhist Canons published by the same Seminar some years ago.

Professor Susumu Yamaguchi, President of Otani University, Kyoto, published last year a work on Buddhist idealism, which contains a Japanese translation of Vinitadeva's commentaries on the Vijnaptimatratavimsatika and Trimsika of Vasubandhu, Sthiramati's commentary on the latter, and a study on Dignaga's Alambana Pariksa together with its Tibetan text and its rendering into Sanskrit. This work, together with his former ones, bears testimony to the high standard that Japanese scholarship has attained even in the purely philological department of Indian studies. His disciple, Mr. Shoju Inaba, is the author of a remarkable work on Tibetan grammar. Buddhist idealism is a favourite subject for Japanese scholars. Prof. Yoshibumi Ueda of Nagoya University published an ingenious work on it. Not a year passes without several dissertations being submitted to the various Universities on the subject of Buddhist idealism.

Prof. Kogen Mizuno of Komazawa University has published many valuable papers on Pali Buddhism, and Prof. Akira Hirakawa is specialising in the study of the Vinaya. Prof. Ashikaga of Kyoto University edited a portion of the Sukhavati-vyuha-sutra, based upon newly-found manuscript.

A national body of scholars, under the name of the Japanese Association of Indian and Buddhist Studies has been in existence for over two years. The inaugural ceremony took place on the 15th of October 1951 in the campus of the University of Kokyo. This association has about 600 members and is headed by Professor Shoson Miyamoto of the University of Tokyo, who has made enormous efforts in bringing up the society, and is regarded as the doyan among scholars in this field. The head office is located at the Seminar of Indian Philosophy at the University of Tokyo, and publishes a journal regularly.

I should be allowed to add that, as a private one, the Okurayama Institute for Cultural researches, Yokohama, started a graduate Institute for Indology last year. This Institute was founded by Mr. Kunihiko Okura, and its present President is Mr. Yasaburo Shimonaka. At present the emphasis of study is laid on Indian philosophy, and the writer of the article has been called to head the staff. Thirty-six students have been admitted and among them twenty-eight are to be supported on scholarship.

(Continued on page 6)

PROGRESS

New electronic, driverless lifts are making Americans today more than ever the world's greatest up-and-down travellers.

Never priding themselves as stair-climbers, they quickly looked on the lift as one of the most beneficent inventions. As a result, the United States operates 250,000 lifts, three times as many as in the rest of the world, according to the National Geographic Society.

The craving in the United States for effortless elevation is expressed in another way: 24,000,000,000 rides a year total nearly 600,000,000 miles, or more than six times the distance to the sun, the Society estimated!

Now the lift has come of age, electronically speaking. Like many modern machines, it, too, has developed a "brain." This is bringing a noticeable change in the lives of thousands of workers—more and more are running their own office building lifts.

They step into a quiet, well-lit lift. There is no attendant, but rows of accessible buttons. The passengers each press one for their floor. When the lift fills comfortably, doors shut automatically.

The riders' weight on the floor triggers the driving motors. Sky-word motion is scarcely perceptible. In seconds the doors silently part. The passengers step out!

COST OF REFUSE

The municipality of Canterbury, New South Wales, Australia, has installed a most modern garbage-handling system which will convert refuse into fertiliser, and salvage saleable material which formerly went into an incinirator.

It will have an intake of 300 tons weekly of household garbage; will produce 50 tons weekly of organic fertiliser.

It will also salvage high-value scrap metals; retrieve food tins which will be sold for tin and solder recovery (also broken glass, for which there is a considerable market), and collect many tons of paper which can be sold for pulping purposes.

A link chain moves the rubbish into a concave concrete chamber, where metal paddles loosen the material.

When it moves on to a rubber conveyor belt, sorters hand-pick out non-compostable matter like stones and non-ferrous metals.

A magnet set above the moving belt removes all ferrous metal items from the rubbish, while air ducts whisk the paper away from the stream.

After passing through a shredding mill the refuse is treated by huge digesters for the production of the fertiliser. These are steel towers 50 feet high and 15 feet in diameter.

The digestion process is accomplished with compost-bacterial-peat placed in the refuse.

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The Rationalist

RULES FOR MARRIED WOMEN

There are nine rules for married bliss given by a California Women's Organisation:

1. Give an eye to your appearance at breakfast.

2. Go out with your husband twice a week, but on the other five evenings let him have his liberty.

3. See that your household requirements receive more attention than your frocks when you are budgeting.

4. Never, never ask your husband to help you with the washing up.

5. Never, never ask your mother to come and stay for the week-end.

6. If your husband likes making long, boaring speeches, always listen attentively.

7. Consult your husband about everything. But don't feel obliged always to follow his advice!

8. Demonstrate your tenderness but without affectation.

9. Even though you are naturally prone to violence, always comport yourself as though you are of a gentle disposition.

A BRITISH INDUSTRY

British women spend over £80,000,000 a year on cosmetics, the annual conference of the National Hairdressers Federation was told at Swansea, Wales.

The country has 32,777 hairdress saloons with a gross turn over of £83,600,000 and 83,252 employees. The profession's annual wages bill is about ten million sterling!

Last year 46 per cent of British women did not have a permanent wave, one of the speakers, Mr. J. Eaton of Stockport, pointed out. He urged hairdressers to try to attract more customers by paying more attention to clients comfort.

MISFORTUNES

To some people misfortunes never come single but in shocking succession. Here is, for instance, the case of Herold Murphy, of Summit, Kentucky.

In one week, these things happened to Murphy, according to an American weekly.

First he lost his job!

Then his house burned down!!

Next his car stalled at a railway level crossing and was smashed to pieces by a passing express!!!

And finally, to round off a week he'll never forget, all seven of Harold's children were put to bed with chicken-pox!!!!

LESSON FROM GIRAFFE

Sound barrier theorists believe that the giraffe, with its head so far separated from its heart, may give them a clue to the solution of centrifugal force problems that cause pilots to "black out" during high speed turns.

To test this theory, Dr. James V. Warren of Duke University U.S., is shortly off to Kenya. There he will study the giraffe's remote control circulation system. "When a pilot encounters gravity forces in a plane," says Dr. Warren "his blood must be pumped uphill against terrific pressure.

"May be the giraffe has some sort of booster system that helps its heart. If so, this information might help to change the design of pilots' gravity suits."

ATOMIC POWER

For almost a decade the world has thought f atomic energy with awe and horror. Almost ny new discovery in science may be used ither for good or for ill. But it is tragic for cience that the greatest discovery of the entury, the conversion of matter into colossal nergy by atomic fission was discovered in 939, just at the opening of the great war, and hat it had to be applied first to the develop- nent of the most terrible of weapons. Yet scientists have all along insisted that its possi- ilities for peaceful use were equally great, nd probably more important. At last the ime seems to be on hand to balance the ccount by employing the atom to drive the ngines of industry in many lands.

At a meeting of the General Assembly of he United Nations on the eighth of last)ecember, President Eisenhower of the J.S.A., proposed that an atomic energy gency be set up under the aegis of the United Nations in order "to hasten the day when ear of the atom will begin to disappear from he minds of the people and the governments f the East and West." This agency would ccept contributions of uranium and other issionable materials from the principal govern- nents that are producing them and would levise means whereby such materials would e allocated to serve the peaceful purposes of nankind. He suggested that atomic energy e applied to the needs of agriculture and nedicine, and especially "to provide abundant lectrical energy in the power-starved areas of he world."

President Eisenhower stressed that "the Soviet Union must, of course, be one" of the governments principally involved. The J.S.S.R. has often stated that its paramount nterest in atomic energy is industrial and eaceful.

The vision of abundant atomic power will not be easily realised because of problems, both technical and political, that intervene. Yet the world's need of power is so great in an area of rapid industrialization that the proposal is literally electrifying, especially in lands that are poor in coal. The world over, engineers and statesmen are evaluating this prospect that a second and peaceful era of the atomic age may soon be here.

To apply the power of the explosive bomb to industrial purposes, such as the generation of electricity, requires only that the fission reaction proceed slowly under the control of the operator to liberate its energy not in a millionth of a second but at whatever rate is desired or usable. This can be done. One pound of uranium generates as much energy as is obtained from burning of approximately 1,500 tons of coal. Even though the atomic fuel provides three million times as much energy as the same weight of coal, its cost per pound is so high that it is not normally cheaper than coal. The result is that countries that are rich in accessible coal deposits are not likely to use atomic fuel profitably in the near future. But when coal must be imported or transported over long distances its cost can easily exceed that of uranium because only a few pounds of uranium, easily and cheaply transported, replace thousands of tons of coal. The eventual cost of atomic power is not yet accurately known but it is generally estimated that where coal costs more than $10 a ton, atomic fuel could prove more economical. This is the situation in the "power-starved" areas of the world. It is why atomic power can be a revolutionary influence there.

(*To be continued.*)

COST OF HAIR

Sixteen-year-old Tatiana Cecuzzu who lives in a small Italian village, believes that she has the longest hair in the world. This might well be so, for her beautiful wavy tresses, which fall right down to the hemline of her dress, are no less than 3½ feet in length!

How long will it be, however, before the shrewd eye of a human hair collector spots her crowning glory and persuades her to part with it?

Today any woman who has a healthy head of hair may, with a few quick snips of the scissors, turn it into hard cash.

For business is booming among the peruquiers—the people who fashion wigs and toupees to disguise bald patches!

In Britain alone, more than a million people wear transformations, and it is estimated that a further million Britons are partly or completely bald.

Most of the hair obtained by British peruquiers comes from Northern Italy, where the women grow the finest hair in the world.

The long-haired girls of the mountains barter their tresses with the dealers for dress lengths, casks of wine or furniture for their homes! Money means little to them, and they seldom refer to it.

Other sources of supply are the convents and nunneries in France. The hair of the novices is cut when they enter the convents and sold for hard cash to the dealers.

Prices for cut hair vary according to weight, length, colour and texture. The most highly priced is the fine silvery white hair which is so rare and difficult to obtain, and for which Rs. 150 and over is paid for an ounce. Black hair is the coarsest and the cheapest.

Wig making is a task which needs much time and patience. The strands of hair are knotted to a base of fine silk, or net made of human hair, which is stretched over a block that is shaped to the client's head.

At the parting, each strand must be knotted separately, but on other parts of the net hairs may be knotted four at a time.

The final product is a masterpiece, which will defy even the closest scrutiny. Most people would be amazed if they knew the number of film and stage stars who wear whole or partial transformations!

EINSTEIN AND HIS GIRL FRIEND

Einstein, who is in the news again, has more stories told about him than most people. One concerns a little girl who visited him every afternoon. After many weeks of daily visits the mother went in and apologised to the great man for her daughter's constant interruptions.

"Don't worry," said Einstein. "I enjoy her visits."

"But what can you and a little eight-year-old girl have in common?" asked the parent.

"A great deal," Einstein chuckled. "I love the jelly beens she brings me—and she loves the way I do her arithmetical sums!"

(*Continued from page 2.*)

Scientific journals on Indology are published by many Universities. Although Japan has recovered her independence, there lie many difficulties in her way. For example the average Japanese student cannot readily buy Indian books on account of exchange difficulties. The exchange of money and the sending of cheques to India are almost impossible for private persons. If we could get Indian books on the basis of exchange with Japanese books, it would ease the problem to a great extent. In other respects also the Japanese student of Sanskrit and Indology is in need of the cordial collaboration of his Indian colleague.

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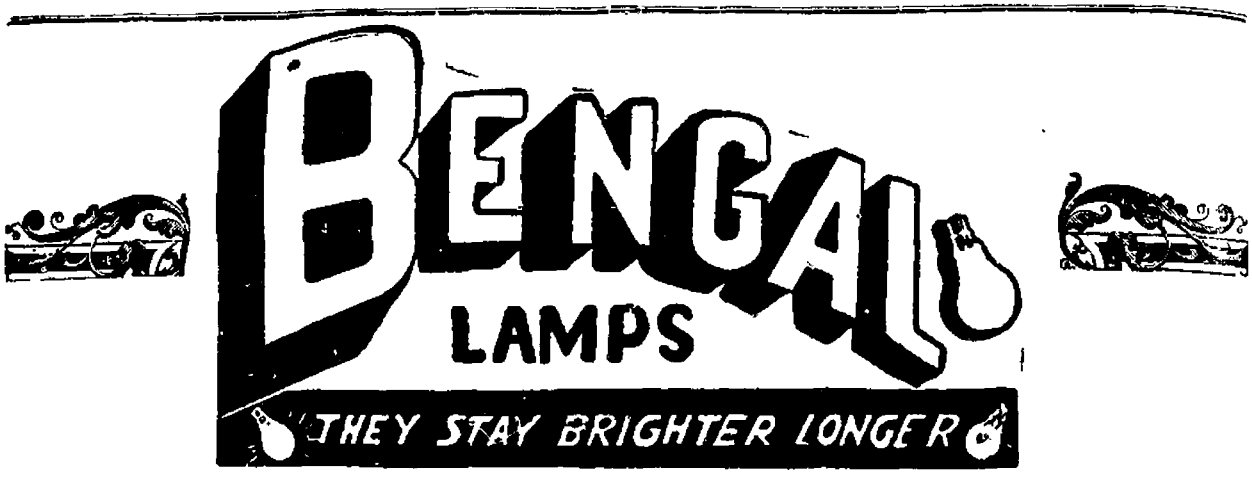

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ATOMIC POWER

(Continued from previous issue.)

There are, to be sure, certain forms of power in which atomic fuel has advantages over coal irrespective of the cost. One is in the propulsion of vessels at sea where the replacement of many tons of coal by a small amount of uranium greatly increases the space available for cargo. Another is in the airplane where the use of atomic fuel in place of gasoline means that the plane need never be refuelled and thus can stay in the air for a flight of any length.

There are two reasons why the time has come for the development of atomic energy for industrial power. One is that the production of fissionable material for military purposes has now been under way on so large a scale and for so long a time as to produce enormous stock piles. Another reason is that the U.S. Atomic Energy Commission has for some time been successfully operating a nuclear reactor known as a "breeder." In such a reactor, useful power is developed, but a part of the radiations are employed to convert the ordinary, inactive form of uranium into the active form. This means that while this atomic furnace uses active uranium as fuel—it actually produces more active uranium than it uses. It is as if a coal furnace were emptied after long use and from it were taken more coal than has been shovelled into it. Using such a reactor, it would seem that the uranium fuel costs nothing, for there is more on hand after use than before. If, thus, the atomic fuel costs less than nothing, it might be expected to compete easily with coal or any other fuel for industrial purposes. But the fact is that the nuclear reactor is so large, complicated, and expensive that the cost of building and maintaining it is always high and this counteracts the fact that the fuel itself may be very cheap.

However, another consequence of the breeder reactor is that it makes available all the uranium that can be mined. In its natural state uranium consists of 0·7% of the active form and 99·3% of the inactive form. Heretofore, atomic fuel has been made merely by separating the two and using the active variety. This would mean that less than a hundredth part of the uranium can be used. But with the breeder reactor, all the reminder can be made active. Therefore, the world's resources of uranium fuel are multiplied one hundred and forty times through the use of the breeder reactor and every pound of uranium can be used. Furthermore, there are large deposits of thorium which is not itself a fuel but which can be converted to one in the breeder reactor. For these reasons there is no longer any fear that the world's supply of uranium ore is insufficient. There is enough uranium and thorium in known deposits to supply all the world's needs for industrial energy for several centuries.

Some large deposits of uranium ores are located in Canada and in the U.S.A., countries which also have active programmes for the development of atomic power. But most of the world's uranium and thorium is in countries that have not developed power. There are enormous amounts of thorium in the deposits of monazite sand in Travancore in India. These are of such obvious importance to India that the government has prohibited their export. The world's richest deposits of uranium are at Katanga in the Belgian Congo. Brazil is rich in both uranium and thorium, while Australia has recently discovered uranium deposits which are probably the third largest in the world. In addition, South Africa has a new ore field and is also extracting uranium from the discorded rock in its vast gold mines. All of these countries are therefore particularly interested in the possibilities of using their own great resources

for industrial power by way of nuclear reactions and atomic engines.

The large and rapid industrialization that even a single nuclear reactor would permit involves the building and operating of electric generating stations, transmission lines and electrical machinery of all sorts. This is not possible without a rapid development of both engineering and vocational education in these countries. If power is widely used, and rather suddenly, there will be many economic repercussions in the development of new products for use and for export. Indeed, the release of atomic fuel for the industrial development of agricultural countries will mean as great a revolution to them as the invention of the steam engine meant to Europe one hundred and fifty years ago.

Thus the actual prospects of atomic power are not immediate. Such power is now being produced on a small scale at Harwell, in England, and a new reactor designed primarily for power production is now being built at Calder Hall in Cumberland. Another breeder reactor is now being planned for installation in Scotland. In the U.S., experimental reactors have been operating for some time but Duquesne Light Co., at Pittsburgh is now building a large reactor which will produce electric power that will flow into the transmission lines of the Pittsburgh area, despite the prospect that it will cost more than electricity made from coal. Elsewhere in the world the prospects for economic atomic power are sound from the scientific point of view, yet remote in view of the great local developments that must accompany them and in view of the uncertainty of the International Atomic Energy Agency.

In an address given at Los Angeles in April, Admiral Lewis Strauss, Chairman of the U.S. Atomic Energy Commission, spoke of the purposes of the International Atomic Energy Agency in these words: "It is *not* a prescription for technical alleviation of disease that still scourges too many parts of the world, nor will it in a day—or a year—solve the desperate struggle for daily bread where that now exists.

It will not—on any precisely measurable timetable—turn deserts into lush meadows nor provide the energy to lift grinding toil from the backs of those now living in underdeveloped areas.

The accumulative effect of the operation of the proposed agency will do these things:

It will accelerate the application of peaceful uses of the atom everywhere.

It will divert amounts of fissionable material from atomic bomb arsenals to uses which will benefit mankind, and these amounts will steadily increase as long as the peace is maintained.

It will foster the dissemination of information for peaceful uses to atomic scientists everywhere.

It will stimulate the acquisition of new fundamental data and theory on which all progress depends.

It will provide an opportunity for nations which are atomic havenots, either individually or by combining with others, to acquire atomic facilities best suited to their individual needs.

It will increase man's knowledge of his own body and that of the plants and animals that nourish him and the insects and pests that threaten him, to the end that the healing art will be advanced and new ways found to increase the world's food supply. And man's useful life span will be prolonged.

It will encourge young and imaginative minds in many countries to seek useful careers in the new disciplines of science and engineering to the end that they may contribute to improving the economy and living standards of their respective countries."

The Rationalist

THE MYSORE BANK

On the evening of the 12th inst. the Mysore Bank building in Sayaji Rao Road was the scene of a pleasant function, the raising of the Sub-branch into a full Branch. All the prominent merchants of Santhepet, and other important citizens were present. At the outset Mr. K. Narayana Rao, Proprietor of the Yoganarasimha Motor Service, requested Mr. G. R. Josyer, M.A., F.R.E.S., to preside over the function and inaugurate the new branch.

Taking the chair amidst cheers, Mr. G. R. Josyer observed,

" Mr. Sri Hari and Gentlemen,

Just an hour ago, Mr. B. S. Subba Rao came to a sick man, and said that it was wished that I should come here and speak on behalf of the guests. I now find that a higher honour is bestowed on me. I am unworthy of such an honour in an assemblage such as this. I find before me many who are in many ways superior to me, and more worthy of this honour. However, since it is thrust on me, I must do my best to justify your choice.

I cannot claim to be either a large depositor, or large debtor, of the Mysore Bank. I am only a humble client. But I have known its first President, Sir Puttanna Chetty, who was as fine a gentleman as Mysore ever produced, and the first Manager, benign Mr. W. C. Rose, pretty well. I may add also that the present Chairman, the excellent Mr. Rajasevasakta Subbarama Chetty, and the General Manager, Mr. Narayan Reddy, have known me for a long time. Therefore it is almost a duty for me to say, on my own, and on behalf of the guests assembled here, as well as the general public, how well we appreciate the services its Mysore Offices have been rendering to the citizens.

This branch, particularly, has been very dear to us all through. You might remember that it was closed once as being unnecessary It was due to the efforts of our able and irrepressible friend, Mr. B. S. Subba Rao, that it was revived, and Mr. A. S. Mallappa held a small reception on that occasion, and chose to honour me as the prime mover. It has since continued to do good work, though now and again we used to hear that it would be again closed.

Today's party gives the lie to all that Judging from the invitation, kindly sent to us it is now a full-blown branch. That means it has attained majority, and can sign cheques,—sign loan-cheques!—on its own authority Therefore I have great pleasure in declaring open this latest and newest branch of the Mysore Bank.

It is good news to this side of the city. It is a happy occasion. And on your behalf. congratulate Mr. Sri Hari and the members of the staff on their elevation. They have always been polite, courteous, and helpful to every one who came here, and we can do no less in return than wish every one of them prosperity and happiness!

This also means, I believe, the retirement of our friend, Mr. Veerabhadra Setty, from the supervision of this branch. He will hear no more complaints about this sub-branch from us hereafter! We have therefore to offer him our farewell!

I pray that under the able guidance of Mr. Sri Hari and the excellent members of the staff, this new branch may attain prosperity and also secure prosperity for all of us. I am sure I am voicing the feelings of all of you in doing so."

Then Sri Sri Hari B.A., B.L., Manager of the new branch, spoke of the services which the branch wished to render to the merchant community, and requested their co-operation. Sri S. Rama Rao, Proprietor of the State's Engineering Company and Sri U. L. Ramachandra Rao, spoke on behalf of the merchant community, and suggested ways for the bank's increased utility. Mr. Ramachandra Rao complained that latterly the Bank was curtailing its utility by refusing loans on buildings under direction of the Reserve Bank. The Chairman pointed out that the Reserve Bank officers were also human, that several of them were in Mysore recently, that it was open to the commercial public to receive them and make representations, in which case they might have helped to revise the Reserve Bank's outlook. This was followed by Tea.

Then Mr. B. S. Subba Rao offered thanks to the leading business men who had made the move for the creation of this branch, to the Directors of the Mysore Bank who had been good enough to sanction it, and to others who had helped towards this successful function. With a vote of thanks to the chair the function terminated.

THE LAWYER'S WAY

A well-known lawyer recently related an amusing story against his profession. It refers to an occasion when Sir Henry Irving was a witness in a case of street robbery. The defendant's lawyer roared at him, "At what hour did the theft occur?"

"I—I—think," began Irving.

"It isn't what you think that we want to know."

"Don't you want to know what I think?" asked Irving.

"I do not," snapped the lawyer.

"In that case" said Irving mildly, "I had better leave the witness stand. I can't talk without thinking—I'm not a lawyer!"

"WRITING", AND "LONELINESS"

Author Sandburg recalled a story another writer once told him of the days when she was writing at her South Carolina plantation. An old Negro woman who had been her nurse came into the room.

"What you doin', honey?" the old woman asked.

"Writing."

The old woman pointed to the vista of oak and pine stretching away from the house. "Dere's writin' out dere, honey!" she said.

Looking out across the ancient mountains which centuries before had seemed so endless to the explorer De Soto's weary, gold-hungry adventurers, Sandburgh echoed admiringly, "Dere's writin'!"

"A man must get away now and then to experience loneliness," he said. "Only those who learn how to live with loneliness can come to know themselves and life. I go out there and walk and look at the trees and sky. I listen to the sounds of loneliness. I sit on a rock or a stump and say to myself, 'Who are you, Sandburg? Where have you been, and where are you going?'

"Time," he continued, "is the coin of our lives. We must take care how we spend it. Once I met a man on a train who told me with considerable pride that he had heard more than 600 consecutive radio programmes by a well-known comedian. He had never missed one and was looking forward to establishing a record! Radio and television have many fine things to offer, but I wanted to ask him why he didn't learn how to spend the hours of his life himself, rather than allow others to spend them for him! A man must discover his own life, and how to spend time, the stuff of which existence is made!"

THE SPEAKER

"I have only ten minutes, and I hardly know where to begin," said the speaker.

"Begin at the ninth minute," suggested a bystander!

THE BELYING LOOKS

Reading the poor marks on his son's report card, the father was very angry.

"Don't be too hard on him, dear," said his wife soothingly. "I know the boy's trying and—"

"Oh, it isn't really the marks I mind so much," interrupted the father. "It's the deception. Why the dickens does he have to look so bright?"

THE EXPERTS

Dr. MacCready, an American, once told the members of the Carteret Club about two consulting physicians who were called in by a local doctor to give their opinion about one of his patients. The owner of the house, wishing to know whether his illness was a serious one, concealed his son in a cupboard, with instructions to listen to every word they uttered.

"Joe," he said, when they had gone, "what did they say?"

"Dunno, Pop," replied the lad. "They used lots of big words I never heard before. But I did hear the tall one say, 'We'll soon find out at the autopsy!'"

IN OTHER WORDS

A number of friends asked John if he thought old So-and-So was mean.

"No," he said. "I wouldn't say he was mean, but he's left handed and keeps his money in his right hand pocket!"

SECRET OF WATER DIVINING

The North Vancouver area (Canada) has a "Mother Divine." This is the name given to pretty, 25-year-old Barbara D. Foreman who has suddenly found that she possesses the gift of being able to detect underground springs of water by means of a hazel wand.

When Barbara found that she possessed what is called by dowsers "extra-sensory perception," she went before the local school board and offered to be of use in finding new springs for school sites. She has already been enrolled for work in civil defence.

"A lot of people can do it," Barbara explains, "but most of them don't know about it, because they have never had the opportunity to express their powers."

Her theory is that the secret of water divining is electricity from the body attracted through the divining rod of either hazel or vine maple to water below the earth.

"That is my explanation of the phenomenon," she says, "but the encyclopaedia says it is the product of a disturbed mind!"

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AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

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"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

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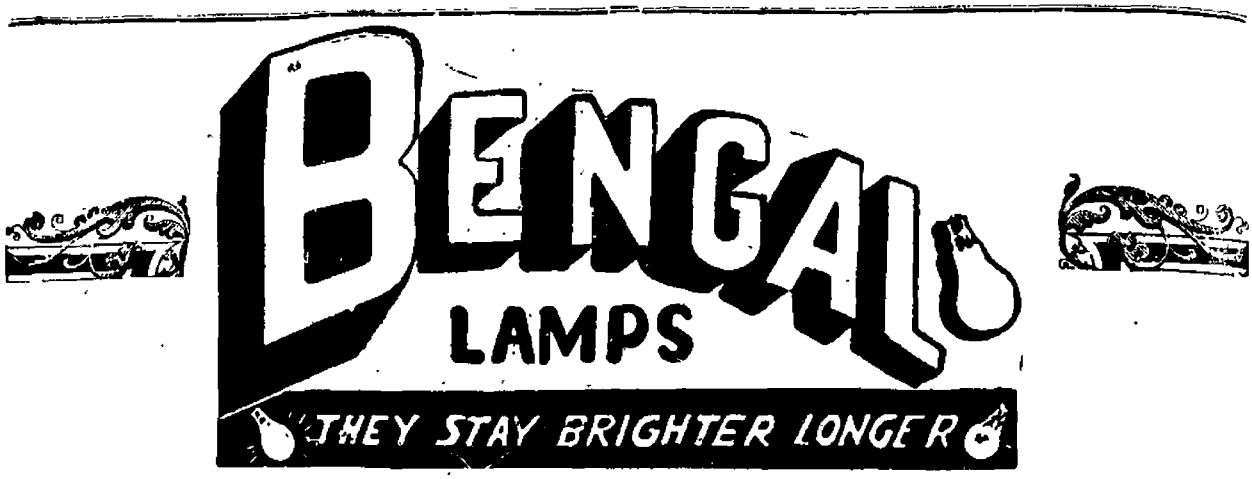

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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-000 YEARS OF INDIAN SCIENCE

India has long been the subject of scholarly dispute as to the scientific contributions she made to—or received from—the Western world. Did Indian wise men, in remote antiquity, prepare the way for the "Greek Miracle"—or did ancient India simply receive and imitate scientific ideas which had come from the West and sometimes from China?

At the beginning of the 19th century, when European students began to examine Sanskrit texts, they accorded to India the role of school teacher to humanity, just as they accepted Sanskrit as the mother tongue for all European languages. In so doing they accepted a little too quickly the chronological reckoning of Indian traditions and exaggerated the antiquity of the text.

Their successors reacted almost violently and insisted that all Indian science had come directly or indirectly from Greece. After India was opened to the West by the conquests of Alexander, they argued, there developed a Greeco-Buddhist art; Sanskrit astrology bears the imprint of Macedonian astrology; Islam, heir to the science of Greece, exercised an obvious influence upon India. They concluded simply that Indian science was only a branch of Grecian science.

This conclusion, too was evidently too hasty. according to an article by M. Jean Filliozat, Professor of the College of France, published in the *Journal of World History*. Professor Filliozat establishes that research in ancient India "led very early to the development of theories which, although ahead of their time, were nevertheless logical systems of thought about the structure of reality, that is to say, of science". He deals chiely with astronomy and physiology, sciences discussed in the oldest Indian texts between 1500 and 500 B.C.

The most important astronomical work revealed in the Vedic texts is the list of 27 or 28 constellations marking the path of the moon. This sort of lunar zodiac evidently contributed to Brahmin religious rites which were based upon the position of stars; it permitted simultaneous determination of the positions of the full moon and the sun in relation to the stars. Such astronomical knowledge was widely diffused in other countries. Later, when India became acquainted with Grecian astronomy, through cultural and commercial exchanges with the Roman Empire, these earlier methods were combined with the new ones dividing the zodiac into 12 "houses", the most widely used mechanism for astrological divination.

Two other discoveries in the field of astronomy were noteworthy, that of the trigonometric sine and of the "cosmic cycle". The former of these is described in a treatise dating from the middle of the 4th century B.C. The Arabic astronomer, al Battani, who introduced it to the West, gave full credit to its Indian origin. This was the basis for the development of trigonometry.

Calculation of the cosmic cycles of the universe were related to speculations in Greece and western Asia about the "Great year"—the period required for the stars to return to exactly the same apparent position which they occupied at the beginning of the interval. There is a close resemblance between the Grecian and Babylonian computations and those made in India much earlier.

In the fields of physiology and medicine conceptions current in India between 1500 and 1000 B.C. are unconnected later in Hellenic and Mesopotamian records. Some of these had an important place in the medical theories of Hippocrates.

It does not appear likely that the conquest by Alexander the Great in the 4th century B.C. established any useful scientific contact

between Indians and Greeks, and the modern historian is disposed to look for such contacts as results of peacetime commerce.

The coincidence of Greek and Indian thought was especialy marked during the sixth and fifth centuries B.C., a period noted in both countries for intense creative activity. This is also the period during which the Persian Empire constituted an historic bridge between the Eastern edge of the Hellenic world and the Indus River basin. It was in 519 that Darius I sent the Greek navigator Scylax to explore the Indus.

It is too often supposed that important relations have been established between distant civilizations through military aggression and that such aggression has contributed to scientific progress. But Professor Filliozat recalls that India did not submit immediately to her conquerors. Writing of the conquest by Alexander the Great, he says: "What could not be accomplished by this brutal and brief encounter was brought about easily by the slow and peaceful advance of knowledge."

When we realize, finally, that it was India which first adopted the system of numbers, probably of Mesopotamion origin, which is the basis for our arithmetic: that it was India which spread this system throughout the world, through the intervention of the Moslems, we must accept the conclusion of Professor Filliozat: "She was an energetic and influential source of scientific thought."

It is no longer possible to ignore India in studying the history of ancient science. Professor Filliozat concludes that the supposed "Mysterious isolation" of the country was never complete, even before the time of Alexander. "She spread scientific thought throughout a region still greater than that reached by Greak science, which she generously welcomed and also diffused, along with her own teaching."

OUR STARVING M.P.'S

The House of the People has passed a Bill fixing the salaries and allowances of its own members. M.Ps have voted for themselves a salary of Rs. 400 per month during the whole of their term of office.

Besides this salary, every M.P. will get an allowance of Rs. 21 per day when he attends Parliament. He may or may not speak or do any work but if he attends Parliament, he is entiled to draw, besides his salary, Rs. 21 for each day!

Let us work out the figures on an annual basis. If Parliament sits for 150 days in a year, an M.P. will get as salary Rs. 4800 per annum plus Rs. 3,150 as allowances making a total Rs. 7,950. But under the old law, he would have drawn only Rs. 6000 per annum at the rate of Rs. 50 per day for 150 days.

This is not all. Every M.P. would be given a free second class pass which would entitle him to travel in India at any time. There is no restriction on the objects of travel. These may cover marriages or deaths!

Additionally each M.P. would get a second class and a third class fare for travel in connection with parliamentary work.

Nearly 500 members of Parliament would be constantly travelling all over India thus taking away the available second class accommodation from the public!

The new Bill will impose an additional burden on the tax-payer. M.Ps. who talk of economy, have acted on a different principle in their own case. But they are M.P.'s, not parasites!

The Rationalist

THE STATES REORGANISATION COMMISSION

A LETTER

To

Sri G. R. Josyer,
Editor, "Rationalist", Mysore.

Dear Sir.

I am directed to inform you that the States Reorganisation Commission will be at Mysore on the 16th June 1954. The Chairman and Members of the Commission would be glad to meet you for an informal discussion, on that day at 12-20 p.m. at Government House, Mysore.

Yours faithfully,
M. S. RAMANATHAN,
For Principal Administrative Officer.
States Reorganisation Commission.

A REPLY

To

The Principal Administrative Officer,
States Reorganisation Commission,
Camp, Mysore.

Dear Sir,

I thank you for your communication of yesterday inviting me to appear before the Commission. I am rather preoccupied at the moment, and feel that the Commission should be pretty sick by now of "informal discussions" with all sorts of self-seekers and nit-wits.

Under the so-called democracy, the country is suffering from many evils, and this is one more of them. Linguistic States in a well-knit cohered nation might be a convenient sop to parochial patriotism. But when things are yet muddled and nebulous, it would but sap the new-born vitals of the nation.

But that seems to be the Delhi way, to daze the public with the din of quack panaceas, and live in the fool's paradise of smug self-satisfaction. Under the circumstances I wouldn't like to waste the time of the Commission.

Yours Sincerely,
G. R. JOSYER.

MAN AND MACHINE

You have often heard of machines that can do things better than a man. Now a man has arisen who can do something better than a machine. He is a Danish farm-worker who, in a level contest with a computing machine, beat the machine at its own speciality.

The competition, in Copenhagen, Denmark, went like this:

Round 1. Multiplication of 97 by 52 by 35 by 44. Thirty-nine-year-old Gerhard Mortensen had the correct result in 20 seconds. The machine took 21½.

Round 2. Multiplication of 27 by 44 by 98 by 78. Result a tie in 13½ seconds.

Round 3. Multiplication of 23 by 39 by 46 by 61. The machine won in 12½ seconds. Mortensen took 13¼.

Round 4. Raising 89 to the eighth cube, Mortensen reached the correct result in 45 seconds. The machine was unable to register the high figure!

Then Martensen, who performs on the stage as "the human adding machine," finished off by humiliating his beaten opponent. He offered to tell the day of the week of any date in the past or in the future!

The representative of the firm that made the machine admitted that Mortensen's victory was complete!

HONESTY AND DISCRETION

"Two things, my son, are important to success in business," the big businessman lectured his son, "and they are honesty and discretion.

"But just what do you consider honesty, dad?" asked the boy.

"honesty is at all times—regardless of conditions or as it may effect you—keeping your word once you have given it," defined the old man.

"And discretion?" asked the son.

"Never giving it," was the reply.

PLANNING

A Congressional committee was in conference.

"Gentlemen", announced the chairman, we have 160 million dollars to spend which, if handled aright, will get us thousands of votes.

"Let's build a bridge across the Missisippi," suggested one. "But that will take only a few million," objected the chairman.

"Not the way I mean," said the other, "Let us build it lengthwise to the river!"

THE FATHER'S LESSON

The father had decided that the time had come for his young son to learn about life. Piling several large boxes on top of each other, he placed the boy on top, stood below with outstretched arms, and commanded "jump."

"But I'm afraid, papa," whimpered the boy.

"Come on, jump," urged father. "Papa will catch you."

The boy jumped, the man stepped aside, and the boy had hit the floor with a thump! "Now, let that be a lesson to you, son," instructed the father, "and never trust anybody!"

NATURE'S GIFT

Nature has played some weird tricks on humans, writes a British weekly and provides queer cases of men and women who were endowed with strange powers.

Otto Zilich, a Nuremberg writer, could touch the metal part of an electric light bulb and it would immediately glow!

One Warsaw man was plagued with the local station's wireless transmissions. And he didn't have a radio!

All day he could hear talks, music, variety shows. Not until Radio Warsaw changed its frequency did he get any peace.

Madame Fagnot, of Montparnasse, Paris, had the strange power of immunising objects from decay!

Flowers which she touched remained fresh for many weeks!

A Spaniard, Argemasilla de la Cerda, puzzled X-ray specialists and medical experts alike.

He could see through metals and correctly indicate the time on a watch placed under a solid metal cover!

Unusual experiments were recently carried out on a New York woman, Ellen Winifred.

In pitch darkness she succeeded in identifying various colours merely by touching them!

Watched by scientists, she was blindfolded three times, and, unerringly picked out selected coloured balls from a container!

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The Manager,
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NO NIGHT

For six weeks beginning this month, parts of Norway, Sweden and Finland, will have no nights at all and the Sun will be shining all the time. The Scandinavians call the northernmost tip of the European continent "Nordkalotten"—Europe's "skull-cap". Other people call it the Land of the Midnight Sun. For six weeks—beginning this month—there will be no night there! You can stand in the open and read year newspaper at midnight!

The "skull cap" covers part of Norway, Sweden and Finland. It includes a long stretch of silent frontier with Russia, and so is of strategic interest. But with the dawn of the midnight sun, after the icy winter months comes the real interests of *Nardkalotten* tourism.

In recent years thousands of people have been discovering its beauty. At the very north of the continent is the North Cap and Europe's northernmost town, Hammerfest. By train, bus and boat you are carried and ferried across the fascinating fjords and mountains, the ice-covered tundra, the bright flowering fields.

The "dollar train" of the Swedish State Railways, a luxury hotel on wheels which caters for foreign tourists, takes you from Stockholm across the Arctic Circle to Norvik. Then there are buses and boats taking you to see the sights of the North: homecoming whale catchers at *Tromso*; power stations and small garden cities built among the forests; gold washers on the Inari River; reindeer herds on the heathland; nomadic Lapps in their tented summer camps; giant hothouses heated by the powerful midnight sun and yielding a harvest of straw-berries, cucumbers, tomatoes and apples, all blossoming and ripening with the six frost-free weeks of the Arctic summer.

Northwards stretch the icy wastes which have become one of the contested no-man's-lands of the cold-war; for above them is the Polar flying routs, which shortens the distance between New York and Moscow, Seattle and Tokyo, to almost non stop range for heavy bombers. You are nearer to the North Pole now than to your home in London, Paris Montreal or Detroit. And around you brown bears shake the winter out of their fur gluttons and wolves follow the reindeer; and passionate anglers come from many parts of the world to pit their wits against the cunning trout and the huge salmon that jump the northern rivers.

MOLOTOV'S YES AND NO

Stalin and Molotov were together, when Molotov received a 'phone call from Mr Bevin.

"Hullo, Mr. Bevin," said Molotov. "No .....No.....Absolutely No....Definitely not... Yes....No! No....No!" then he hung up.

"What was his question when you answered yes?" asked Stalin.

"Oh," said Moloto, "he asked if I could hear him."

OPTIMISM

"I hear all this talk about optimists," said Bill, "but I'm not sure that I know just what one is."

"Well, an optimist could be defined in various ways," replied Jim. "But I know of no finer example than the old fellow who got married at the tender age of 85 and started at once to look for a large house close to a school!"

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OUR YEAR

The Indian Almanac is used to find the accurate dates for performance of various religious ceremonies, in respect of festivals, birthdays, suitable dates for domestic function etc. It is also used intensively in astrology of which it forms a vital part, to cast horoscopes, to find the good and adverse effects of the planets etc.

Every home in India is familiar with the *Panchang*, the Indian Almanac. But very few can read different items of information contained in it.

On each page heads the entries for the month. Each of these 12 solar months commences from the middle of the corresponding English months. Next to the name of the month comes the ayana—the Uttarayana or Dakshinayana. Then we get the names of Tithus, the lunar months etc.

In the English calendar the number of days for each of the months from January to December are fixed. But in the Hindu system the number of days for each month varies from year to year.

But in the Indian almanac the months often differ. For example, the Tamil month Ani will have 31 days in some years and in others 32 days. Similar is the case with others. The convention is to take as the first day of the solar month that day in which the Sun enters the particular zodiacal sign. The Hindu day begins at sunrise and not at midnight.

If the sun's entry into the sign happens after sunset and before sunrise, the next day will commence the month. So, strictly speaking, the first day may differ from place to place as observed in the Mohammedan calendar. This rule enables us to make allowance for the difference between 365·25 days and the actual length of the Indian Sidereal year (375·2564 days). The difference does not accumulate as in the Gregorian (English) calendar. The length of the Tropical year calculated by Europeans as 365·24224 days.

The Hindus measure the longitudes of the planets from a fixed point on the ecliptic. This fixed point is the Indian first point of Aries. The longitude of a heavenly body from this fixed point is called the Sidereal longitude. European starting point is the actual first point of Aries (inter-section of the ecliptic and the celestial equator), This unlike the Indian first point of Aries moves along the ecliptic from East to West, by the phenomenon known as the precession of the Equinoxes. The longitude referred to the moving first point of Aries is called the Tropical longitude. The distance between the 2 first points of Aries is called the "Ayanamsa."

The Tithi is in use for religious purposes all over India and for civil purposes also to a large extent. Tithis are as old as the Vedas.

A lunation or synodical month is the interval between one new moon and another. It is not the period in which the moon travels once round the earth, but the period in which the moon gains one complete revolution over the apparent i.e., visible motion of the sun. A lunation is divided into 30 parts called Tithis. The first 15 corresponding to the bright half of the month are called the Sukla Paksha and the second 15 Krishna or Bahula Paksha. The ending moment of a Tithi is the moment at which the moon is removed from the Sun by an exact multiple of 12°. The moment when the Sidereal longitude of the Moon minus the Sidereal longitude of the Sun equals 12°, is the ending moment of the first Tithi and so on. Tithis will be the same whether the year is Tropical or Sidereal.

In the Sidereal longitute of Moon, 360° is divided into 27 equal parts of 13 degrees 20 minutes each and is called a Nakshatra. If the Sidereal longitude of moon is 0° Aswini

begins. If Sidereal longitude of Moon is 13°·20' Aswini ends and Bharani begins, and so on.

The "Yoga" is a conception of joint space which is travelled by the Sun and the Moon in a given period of time, as if these bodies travelled in opposite directions instead of, as they actually do, in the same direction. Consequently, whereas a tithi equals Sidereal longitude of Moon minus Sidereal longitude of Sun, Yoga equals Sidereal longitude of Moon plus Sidereal longitude of Sun. The Yoga Vishkambha begins when Sidereal longitude of Moon plus that of Sun equals 0°, and when this is 13°·20', Preeti begins, and so on.

Every Tithi is divided into two halves called the Karanas. The ending moment of the second of every set of 2 Karanas coincides with the ending moment of a Tithi. And so, though both Karanas ought to be shown in the Almanac, in practice only the Karana ending moment which does not coincide with that of a Tithi is given; some give only the Karana which ends before sunset.

The Yogas above referred to are different from what are known as Amrutadi yogas which depend only upon Nakshatra and day of the week, for which particular names are given.

"Netra" and "Jiva" indicate the effect of the Nakshatras with reference to the position of the Sun. "Ahas" is the duration of day i.e. from sunrise to sunset.

"Tyajyam" (literally that portion of time to be abandoned for purpose of business etc) is a definite portion (4 ghatikas or 1 hour 36 minutes) of the total duration of each Nakshatra.

Our ancient astronomers were able to do splendid work long before the astronomers of other countries. In our shastras knowledge is imparted only to persons fit to acquire it (adhikari); for example though for the sake of the layman it is stated that Rahu and Ketu capture Sun and Moon during the eclipse, their astronomical treatises, clearly explain that the shadow of the earth is the cause of the eclipse and they have indicated how to calculate accurately the times of the eclipses. The later editors of Hindu almanacs however did not take into account the changes in the celestial motions and make the necessary corrections for their tables. So the Almanacs based on the Siddhantas which follow the old tables are faulty.

There are two sets of Almanacs. The first set is based on Siddhanta: Arya Siddhanta, Surya Siddhanta, Brahma Siddhanta, Siddhanta Siromani, which differ only in values of the astronomical constants used. But now only Arya Siddhanta and Surya Siddhanta, are mainly used.

Drig-Ganita Almanacs are based on actual observations of planetary motions and are therefore correct.

The eclipses predicted by the 1st group of almanacs do not exactly occur at the time predicted. On the other hand the Drig-Ganita Almanacs, using modern astronomy, are able to predict very accurately the details of eclipses. This is due to the fact that the modern astronomers actually observe the positions of the planets, especially, the Sun during a total solar eclipse. They actually prepare the corrections to the predicted timings and the corresponding correction to the longitudes of Sun and Moon.

The Drig-Ganita Almanacs make their calculations after allowing for these corrections. But even among them there are some variations. This is because of the fact that we don't have enough material or record to show emphatically when the fixed first point of Aries of the Hindus and the moving first point of Aries coincided. Hence there is difference of opinion regarding the Ayanamsa; the majority of the people use what is known as Chaitra Paksha. This school says that longitude of star Chitra is 180° from the Indian starting point.

So, though there is difference even among Drig-Ganita Almanacs due to this difference in the Ayanamsas adopted, they do not differ materially from one another and they give the planetary positions accurately.

It is clearly stated in our religious texts that the religious ceremonies, if not performed at the proper moment give bad results.

The Rationalist

ಶ್ರೀ ಚಿಕದೇವರಾಜಬಿನ್ನಪ ಸಪ್ತಾಹ

ಶ್ರೀ ಚಿಕದೇವರಾಜಬಿನ್ನಪದ ಸಪ್ತಾಹ ಸಮಾರಂಭವೆಂಬ ಕಾರ್ಯಕ್ರಮವು ಬೆಂಗಳೂರು ಮಲ್ಲೇಶ್ವರದಲ್ಲಿರುವ ಶ್ರೀ ಯತಿರಾಜಮಠದಲ್ಲಿ ಇದೇ ತಾರೀಖು ೧೪ರಲ್ಲಿ ಶ್ರೀ ಉ। ವಿದ್ವಾ ಹೊನ್ನಲಗೆರೆ ಐಯ್ಯನೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಗಳಿಂದ ಆರಂಭವಾಯಿತು. ಆ ದಿನ ನಿವೃತ್ತ ರೈಲ್ವೆ ಜನರಲ್ ಮ್ಯಾನೇಜರ್ ಶ್ರೀ ಉ। ಹೆಚ್. ರಂಗಾಚಾರ್, ಎಂ.ಎ., ಅವರ ನೇತೃತ್ವದಲ್ಲಿ ಸಪ್ತಾಹದ ಆರಂಭೋತ್ಸವವು ನಡೆಯಿತು. ಆರು ದಿನಗಳು ಸಂಜೆ ಶ್ರೀ ಸ್ವಾಮಿಗಳಿಂದ ಬಿನ್ನಪದ ತತ್ವಗಳು ಕ್ರಮವಾಗಿ ಶಾಸ್ತ್ರಸಮ್ಮತವಾಗಿ ವಿವರಿಸಲ್ಪಟ್ಟವು. ಆಸ್ತಿಕವೃಂದವು ಆಬಾಲವೃದ್ಧರಾಗಿ ದಿನವೂ ಬಂದು ಲಾಲಿಸಿ ಕೇಳಿ ಕೃತಾರ್ಥರಾದರು. ತಾ|| ೨೪ರಲ್ಲಿ ಕಡೆಯದಾದ ೩೦ನೆಯ ಬಿನ್ನಪದ ವಿವರಣೆಯೂ ಮಹಾಮಂಗಳವೂ ಶ್ರೀಮಾ ರಾಜಕಾರ್ಯಪ್ರಸಕ್ತ ಮಾಸ್ತಿ ವೆಂಕ್ಟೇಶಯ್ಯಂಗಾರ್ಯರವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನಡೆಯಿತು. ಮಠದ ಸಭಾಂಗಣವು ಮಲ್ಲೇಶ್ವರದ ಗಣ್ಯ ಸ್ತ್ರೀ ಪುರುಷ ಭಕ್ತರುಗಳಿಂದ ಕಿಕ್ಕಿರಿದು ತುಂಬಿತ್ತು. ಮಲ್ಲೇಶ್ವರದ ದೇವಸ್ಥಾನದ ಶ್ರೀ ಗೋಪಾಲಕೃಷ್ಣಮೂರ್ತಿಯು ದಿವ್ಯಾಲಂಕೃತರಾಗಿ ಬಿಜಮಾಡಿಸಲ್ಪಟ್ಟಿದ್ದರು.

ಆರಂಭದಲ್ಲಿ ದೇವತಾಪ್ರಾರ್ಥನೆಯಾದನಂತರ ಮೈಸೂರಿಂದ ಈ ದಿನದ ಸಮಾರಂಭಕ್ಕಾಗಿ ದಯಮಾಡಿಸಿದ್ದ ಬಿನ್ನಪಸಪ್ತಾಹಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರು ಶ್ರೀ ಜಿ ಆರ್. ಜೋಸ್ಯರವರು ಈರೀತಿ ಸ್ವಾಗತ ಭಾಷಣ ಮಾಡಿದರು:

"ಶ್ರೀಯುತ ರಾಜಕಾರ್ಯಪ್ರಸಕ್ತ ವೆಂಕಟೇಶಯ್ಯಂಗಾರ್ಯರವರೆ,
ಮಹಿಳೆಯರೆ, ಮತ್ತು ಮಹಿಸೀಯರೆ,

ಶ್ರೀ ಚಿಕ್ಕದೇವರಾಜ ಬಿನ್ನಪ ಸಪ್ತಾಹದ ಮುಕ್ತಾಯ ಸಮಾರಂಭಕ್ಕೆ ತಮ್ಮೆಲ್ಲರಿಗೂ ಸ್ವಾಗತವನ್ನು ಬಯಸುವದು ನನ್ನ ಕರ್ತವ್ಯವಾಗಿದೆ.

ಚಿಕ್ಕದೇವರಾಜ ಒಡೆಯರವರು ೧೫೯೯ರಿಂದ ಇದುವರೆವಿಗೆ ಮೈಸೂರನ್ನು ಆಳುತ್ತಿರುವ ಯದುವಂಶದವರಲ್ಲಿನೆಯ ಮಹಾರಾಜರು. ಇವರು ೧೬೩೪ರಲ್ಲಿ ಜನಿಸಿ ೨೮ನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ೩೧ ವರ್ಷಗಳ ಕಾಲ ರಾಜ್ಯಭಾರಮಾಡಿದರು. ಇವರು ಡೆಲ್ಲಿಯ ಔರಂಗ್ಜೇಬ್, ಮಹಾರಾಷ್ಟ್ರದ ಶಿವಾಜಿ, ಇವರ ಸಮಕಾಲೀನರು, ಅವರಂತೆ ಕೀರ್ತಿಭಾಜನರು. ಇವರು ಮಧುರೆ ಕಿಕ್ಕೇರಿ ಮಹಾರಾಷ್ಟ್ರ ಈ ರಾಜರುಗಳ ಆಕ್ರಮಣಗಳನ್ನು ತಡೆಗಟ್ಟಿ ತಮ್ಮ ಸಾಮರ್ಥ್ಯದಿಂದ ರಾಜ್ಯವನ್ನು ವಿಸ್ತರಿಸಿ ಎಲ್ಲೆಗಳನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಇವರೇ ಈ ಬೆಂಗಳೂರನ್ನು ೧೬೮೯ರಲ್ಲಿ ಮರಾಟಿಯವರಿಂದ ಕೊಂಡುಕೊಂಡು ೧೨೦೦೦ ನೆಯ್ಗೆಯವರನ್ನು ಇಲ್ಲಿ ನೆಲೆಗೊಳಿಸಿ ಊರಿಗೆ ಕೋಟೆಯನ್ನು ಕಟ್ಟಿಸಿದರು. ಈ ಊರಿನ ನಿರ್ಮಾತೃಗಳೆಂಬ ಕೆಂಪೇಗೌಡರ ಕೀರ್ತಿಯಲ್ಲಿ ಒಂದು ಭಾಗ ಚಿಕದೇವರಾಜ ಒಡೆಯರವರಿಗೆ ಸೇರಬೇಕೋ ಇಲ್ಲವೊ ತಾವುಗಳೆ ಊಹಿಸಬಹುದು.

ರಾಜ್ಯಭಾರವು ದಕ್ಷತೆ ವಿಚಕ್ಷಣೆಗಳಿಂದ ನಡೆಯಲು ಐದು ಮಂತ್ರಿಗಳನ್ನೊಳಗೊಂಡ Cabinet or ಮಂತ್ರಿಮಂಡಲವನ್ನು ಇವರೆ ಮೊದಲು ಸ್ಥಾಪಿಸಿದವರು. ಆ ಮಂತ್ರಿಗಳು ಈಗಲೂ ಸ್ಮರಣೀಯರು: ವಿಶಾಲಾಕ್ಷಪಂಡಿತರು, ತಿರುಮಲೈಯ್ಯಂಗಾರ್ಯರು, ಪಡಕ್ಷರೈಯ್ಯ, ಚಿಕ್ಕುಪಾಧ್ಯಾಯ ಮತ್ತು ಲಿಂಗಣ್ಣಯ್ಯ. ಪೋಸ್ಟಾಫೀಸ್, ಅಠಾರಾ ಕಛೇರಿ, ಸೈನ್ಯವಿಸ್ತರಣೆ, ಅಳತೆ ತೂಕಗಳ ನಿರ್ಣಯ ಈ ಮುಂತಾದ ಪ್ರಜಾರಕ್ಷಣೆ ಮತ್ತು ಸೌಕರ್ಯಗಳ ಕಾರ್ಯಗಳು ಅವರ ಆಳ್ವಿಕೆಯಲ್ಲಿ ರೂಢಮೂಲವಾದುವು. ಇವರು ಸಂಸ್ಥಾನದ ಆದಾಯವನ್ನು ಅಭಿವೃದ್ಧಿಮಾಡಿ "ನವಕೋಟಿನಾರಾಯಣ"ಎಂಬ ಪ್ರಶಸ್ತಿಯನ್ನು ಪಡೆದಿದ್ದರು. ಇವರು ದಕ್ಷರೂ, ಧನಿಕರೂ ಧಾರ್ಮಿಕರೂ ಆಗಿದ್ದಂತೆ ದೈವಭಕ್ತರೂ ವಿದ್ಯಾಪಾರಂಗತರೂ ಭೋಜರಾಜನಂತೆ ಸ್ವತಃ ಕವಿವರ್ಯರೂ ಕವಿಗಳಿಗೆ ಆಶ್ರಯದಾತರೂ ಆಗಿದ್ದರು.

ಕಾಮಂದಕನೀತಿ, ದಿವ್ಯಸೂರಿಚರಿತೆ, ಯಾದವಗಿರಿಮಹಾತ್ಮೆ, ಮುಂತಾದುವುಗಳನ್ನು ಬರೆದ ಚಿಕ್ಕುಪಾಧ್ಯಾಯರು, ಚಿಕ್ಕದೇವೇಂದ್ರ ವಂಶಾವಳಿಯ ತಿಮ್ಮಕವಿ, ದಶಾವತಾರ ಚರಿತ್ರೆಯ ಮಲ್ಲರಸ, ಚಿಕದೇವರಾಜವಿಜಯ, ಚಿಕದೇವರಾಜವಂಶಾವಳಿ, ಮತ್ತು ಅಸ್ಮತಿಮವೀರಚರಿತ್ರೆಯ ತಿರುಮಲಾರ್ಯರು, ಅವರ ಸೋದರರು ಮಿತ್ರವಿಂದಾ ಗೋವಿಂದದ ತಿಂಗರಾರ್ಯರು, ರಾಜಶೇಖರವಿಲಾಸದ ಪಡಕ್ಷರೈಯ, ಮುನಿವಂಶಾಭ್ಯುದಯದ ಚಿಕ್ಕಣ್ಣಪಂಡಿತರು ಹದಿಬದೆಯ ಧರ್ಮದ ಹೊನ್ನಮ್ಮ, ಪದ್ಮಿನೀಕಲ್ಯಾಣವನ್ನು ಬರೆದ ಶ್ರೀರಂಗಮ್ಮ, ಇವರುಗಳೂ ಮತ್ತು ಗ್ರಂಥರತ್ನವಾದ ಜೈಮಿನಿಭಾರತದ ಲಕ್ಷ್ಮೀಶನೂ ಈ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಊರ್ಜಿತರಾದವರು.

ಮತ್ತು ಚಿಕ್ಕದೇವರಾಜ ಒಡೆಯರವರೆ ಸ್ವತಃ ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತದ ಸಾರವನ್ನೊಳಗೊಂಡು ಯದುಗಿರಿ ನಾರಾಯಣನಿಗೆ ನಿವೇದಿತವಾದ ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪ, ಕೃಷ್ಣಭಕ್ತಿಭರಿತವಾದ ಗೀತಗೋಪಾಲಂ ಎಂಬ ಎರಡು ಗ್ರಂಥರತ್ನಗಳನ್ನು ರಚಿಸಿದರು.

೨೫೦ ವರ್ಷಗಳಿಂದ ನಾಮಮಾತ್ರವಾಗಿ ಕಣ್ಮರೆಯಾಗಿದ್ದ ಆ ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪದ ಶ್ಲಾಘ್ಯತೆಯನ್ನು ೧೦ ವರ್ಷಗಳಿಂದೀಚೆಗೆ ನಮ್ಮೆಲ್ಲರಿಗೂ ಹಿರಿಯರೂ ಗೌರವ್ಯರೂ ದಕ್ಷರೂ ಶ್ರದ್ಧಾಳುಗಳೂ ಮಂಡಯಂ ಸಮುದಾಯಕ್ಕೆ ನಾಯಕಪ್ರಾಯರೂ ಆಗಿದ್ದ ಶ್ರೀಮಾ ಆರ್. ತಿರುನಾರಣೈಯ್ಯಂಗಾರ್ಯರು ಕಂಡುಹಿಡಿದು ಅದನ್ನು ತಮಿಳಿಗೂ ಇಂಗ್ಲೀಷಿಗೂ ಭಾಷಾಂತರ ಮಾಡಿ ಮೂರನ್ನೂ ಸೇರಿಸಿ ಪುಸ್ತಕರೂಪವಾಗಿ ಪ್ರಚಾರಮಾಡಿದರು.

ಅಷ್ಟೇ ಅಲ್ಲದೆ ಆ ಗ್ರಂಥವು ಸಪ್ತಾಹರೂಪವಾಗಿ ಜನಗಳಿಗೆ ಸದ್ಬೋಧನೆ ಮಾಡಲೆಂದು ಪ್ರಯತ್ನಿಸಿ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸಹಾಯ ಕೋರಿ ಪಡೆದು ಅದರಂತೆ ೨ ವರ್ಷ ಸಪ್ತಾಹಗಳನ್ನು ನಡೆಸಿದರು. ಮೊದಲನೆಯ ವರ್ಷ ಮೈಸೂರು ಶ್ರೀ ಪ್ರಸನ್ನಕೃಷ್ಣಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮಹಾವಿದ್ವಾ ಸಾಹಿತ್ಯರತ್ನಂ ಜಗ್ಗು ವೆಂಕಟಾಚಾರ್ಯಸ್ವಾಮಿಯವರಿಂದ ನಡೆಯಿತು. ೨ನೆಯ ವರ್ಷ

ಮೇಲುಗೋಟೆ ಶ್ರೀಯವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮದ್ರಾಸಿನ ಶ್ರೀ ಕಾರ್ಪಂಗಾಡು ವೆಂಕಟಾಚಾರ್ಯಸ್ವಾಮಿಗಳವರಿಂದ ನಡೆಯಿತು. ಈ ವರ್ಷ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಂದ ಕಡೆಯದಾಗಿ ಯತ್ಕಿಂಚಿತ್ ದ್ರವ್ಯಸಹಾಯವು ಒದಗಿ ಈ ಊರಲ್ಲಿ ಶ್ರೀ. ಉ. ವಿದ್ವಾ ಹೊನ್ನಲಗೆರೆ ಐಯ್ಯನೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಗಳಿಂದ ನಡೆದಿದೆ.

ಅವರು ಆಚಾರ್ಯಕುಲದಲ್ಲಿ ಉತ್ಪನ್ನರಾಗಿ ಜೀವಮಾನವನ್ನು ಶಾಸ್ತ್ರ ಪ್ರವಚನದಲ್ಲಿ ಕಳೆದು ಈಗ ಶ್ರೀಮದ್ರಾಮಾನುಜಾಚಾರ್ಯರವರಿಂದ ಪ್ರತಿಷ್ಠಿತವಾದ ಮೇಲ್ಕೋಟೆಯ ಯತಿರಾಜಮಠದ ಆಶ್ರಮಸ್ವೀಕಾರಮಾಡುವವರಾಗಿದಾರೆ. ಅವರು ಈ ದಿನ ೭ ದಿನದ ಪ್ರವಚನವನ್ನೂ ಮಹಾಮಂಗಳವನ್ನೂ ನಡೆಸುತ್ತಾರೆ.

ಶ್ರೀಮಾನ್ ಮಾಸ್ತಿ ವೆಂಕಟೇಶಯ್ಯಂಗಾರ್ಯರವರು ಈ ದಿನದ ಕಾರ್ಯಕ್ರಮಗಳಿಗೆ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಲು ನಮ್ಮ ಕೋರಿಕೆಯನ್ನು ಮನ್ನಿಸಿ ದಯಮಾಡಿಸಿರುವದು ನಮ್ಮೆಲ್ಲರಿಗೂ ಸಂತೋಷ ಪ್ರದವಾಗಿದೆ. ಶ್ರೀಮಾನ್ ವೆಂಕಟೇಶಯ್ಯಂಗಾರ್ಯರವರು ಬಾಲ್ಯ ದಿಂದಲೂ ಪ್ರಸಿದ್ಧರು. ಸುಮಾರು 48 ವರ್ಷಗಳ ಹಿಂದೆ ನಾನು ಮಹಾರಾಜಾ ಹೈಸ್ಕೂಲಿಗೆ ಸೇರಿದಾಗ ವೆಸ್ಲಿಯ್ಯ ಹೈಸ್ಕೂಲಿನ ಕೋಲಾರದ ಕಡೆಯ ವಿದ್ಯಾರ್ಥಿಯೊಬ್ಬರು ಮೆಟ್ರಿಕ್ಯುಲೇಷನ್‌ಪರೀಕ್ಷೆಯಲ್ಲಿ ಪ್ರೆಸಿಡೆನ್ಸಿಗೆ ಫಸ್ಟ್ ಆಗಿದಾರೆ ಎಂದು ಊರೆಲ್ಲರೂ ಹೆಮ್ಮೆಪಡುತ್ತಿದ್ದರು. ಆ ವಿದ್ಯಾರ್ಥಿಯು ಈಗ ನಮ್ಮ ಮಧ್ಯೆ ವಿರಾಜಿಸುತ್ತಿರುವ ಪಂಡಿತವರೇಣ್ಯರೂ ಕವಿವರೇಣ್ಯರೂ ಕರ್ಣಾಟಕ ವಾಙ್ಮಯದ ನಾಯಕಮಣಿಯೂ ಆದ ಶ್ರೀ ರಾಜಕಾರ್ಯಪ್ರಸಕ್ತ ವೆಂಕಟೇಶಯ್ಯಂಗಾರ್ಯರವರು. ಅವರು ಇಂದಿನ ಕಾರ್ಯಕ್ರಮದ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಿ ಅದು ಸುಲಲಿತವಾಗಿಯೂ ಯಶಸ್ವಿಯಾಗಿಯೂ ನಡೆಯುವಂತೆ ನೆರವಾಗಬೇಕೆಂದು ಅವರನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ."

ಅನಂತರ ಶ್ರೀ ಐಯ್ಯನೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಗಳವರು ಬಿನ್ನಪದ ಮುಕ್ತಾಯಭಾಗವನ್ನು ಶ್ರುತಿ ಸ್ಮೃತಿ ದ್ರಾವಿಡಾಮ್ನಾಯಗಳಿಂದ ನಿದಾಹರಣಪೂರ್ವಕವಾಗಿ ಹೃದಯಂಗಮವಾಗಿ ನಿರೂಪಿಸಿದರು. ಅನಂತರ ಶ್ರೀ ಮಾಸ್ತಿ ವೆಂಕಟೇಶಯ್ಯಂಗಾರ್ಯರವರು ಯುಕ್ತಿಯುಕ್ತವೂ ಸ್ಫೂರ್ತಿಯುತವೂ ಸಮಯೋಚಿತವೂ ಆದ ಮುಕ್ತಾಯ ಭಾಷಣವನ್ನು ಮಾಡಿದರು. ಮಹಾರಾಜ ಚಿಕದೇವರಾಜ ಒಡೆಯರವರು ಬಿನ್ನಪದ ಆರಂಭದಲ್ಲಿ ತಮ್ಮ ಉದ್ದೇಶವನ್ನು ನಿರೂಪಿಸುತ್ತಾ ದೇಶವು ಸುರಕ್ಷಿತವೂ ಸುಭಿಕ್ಷವೂ ನಿಷ್ಕಂಟಕವೂ ಆಗಿ ಪ್ರಜೆಗಳು ದೈಹಿಕ ಸುಖಾನುಭವಿಗಳಾಗಿದ್ದಾರೆ; ಅವರಿಗೆ ಅಮುಷ್ಮಿಕ ಸುಖವು ಲಭಿಸುವುದಕ್ಕೋಸ್ಕರ ಆತ್ಮಜ್ಞಾನವು ಉಂಟಾಗಲೆಂದು ಬಿನ್ನಪವನ್ನು ರಚಿಸಿದರು ಎಂಬ ಅಂಶವನ್ನು ಅವರು ಸಭಿಕರಿಗೆ ವಿವರಿಸಿದರು. ನಾವು ಹುಟ್ಟಿರುವುದು ಹ್ಯಾಗೆ, ಯಾತಕ್ಕೋಸ್ಕರ, ಅದಕ್ಕೆ ಯಾರು ಮೂಲಕಾರಣರು, ನಮ್ಮ ಜನ್ಮದ ಉದ್ದೇಶವೇನು, ಇತರರು ಯಾರಿಂದ ಹುಟ್ಟಿದಾರೆ, ಅವರ ವಿಚಾರದಲ್ಲಿಯೂ ನಮ್ಮ ಸೃಷ್ಟಿಕರ್ತನ ವಿಚಾರದಲ್ಲಿಯೂ ನಾವು ಹ್ಯಾಗೆ ನಡೆದುಕೊಳ್ಳಬೇಕು, ಎಂಬದನ್ನು ತಿಳಿದುಕೊಳ್ಳುವದು ನಮ್ಮ ಕರ್ತವ್ಯವೆಂದೂ, ವಿಶಿಷ್ಟಾದ್ವೈತದಲ್ಲಿ ಪ್ರಪಂಚವು ದೇವರ ಮೈಯಿ, ನಾವುಗಳು ಆ ಮೈಯಲ್ಲಿ ಅಡಕವಾಗಿರುವ ರೋಮಕೂಪದ ಹಾಗೆ, ಎಂದು ಸಿದ್ಧಾಂತಿಸಿದೆಯೆಂದೂ, ಅದ್ವೈತದಲ್ಲಿ ನಾನು ದೇವರೆ, ದೇವರು ನಾನೆ, ಎಂದು ನಿವರಿಸಿದೆ ಎಂದೂ, ದ್ವೈತದಲ್ಲಿ ದೇವರು ಜಗನ್ನಿಯಾಮಕನೆಂದೂ ನಾವು ಅವನಿಗೆ ವಿಧೇಯರಾಗಿ ಸನ್ಮಾರ್ಗಿಗಳಾಗಿರಬೇಕೆಂದು ಹೇಳಿದೆಯೆಂದೂ, ಮೂರು ಮತಗಳ ಉದ್ದೇಶವೂ ಜನರಿಗೆ ಆತ್ಮಜ್ಞಾನವು ಉಂಟಾಗಿ ಧರ್ಮದಿಂದ ವರ್ತಿಸಬೇಕಾದುದು ಎಂದೂ ಅವರು ತಿಳಿಸಿದರು. ಈಗಿನ ರಾಜಕೀಯದಲ್ಲಿ ಸೆಕ್ಯುಲರ್ ಸ್ಟೇಟ್ ಎಂಬ ಕುನೀತಿಯಿಂದ ಜನರು ದೈವಜ್ಞಾನಶೂನ್ಯರಾಗಿ ದುಃಖಗಳೂ ವಿಪತ್ಪರಂಪರೆಗಳೂ ಒದಗುತ್ತಿನೆಯೆಂಬುದನ್ನು ತೋರಿಸಿದರು. ಶ್ರೀಮದ್ರಾಮಾನುಜಾಚಾರ್ಯರು ಅತ್ಯಾದರಣೀಯರಾದ ಮಹಾಪುರುಷರೆಂದೂ ಅವರಿಗೆ ಶ್ರೀವೈಷ್ಣವರೆಲ್ಲರೂ ಚಿರಋಣಿಗಳಾಗಿರಬೇಕೆಂದೂ ಒತ್ತಿ ಹೇಳಿದರು. ಸಪ್ತಾಹದ ಉಪನ್ಯಾಸಕರಾದ ಶ್ರಿ ಉ। ಐಯ್ಯನೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಗಳವರ ಪಾಂಡಿತ್ಯವನ್ನು ಪ್ರಶಂಸಿಸಿ ಅವರು ಶೀಘ್ರದಲ್ಲೇ ಮೇಲ್ಕೋಟೆಯ ಶ್ರೀ ಯತಿರಾಜಮಠದ ಆಶ್ರಮಸ್ವೀಕಾರ ಮಾಡುವದು ಅತ್ಯಂತ ಪ್ರಶಂಸನೀಯವೆಂದೂ ತಿಳಿಸಿದರು. ಕಡೆಯಲ್ಲಿ ಬೆಂಗಳೂರಿನಲ್ಲಿ ಈ ಸಪ್ತಾಹಕಾರ್ಯಕ್ರಮವನ್ನು ನಡೆಸಿ ಮಹಾಜನರಿಗೆ ಈ ಸದವಕಾಶವನ್ನು ಕಲ್ಪಿಸಿದ ಕಾರ್ಯಕರ್ತರು ವಂದನೀಯರೆಂದು ಹೇಳಿದರು. ಅನಂತರ ಉಪನ್ಯಾಸಕರಿಗೆ ಪುಂತ್ರ ಪುರಸ್ಸರವಾಗಿ ಕಾಣಿಕೆಯು ಸಮರ್ಪಿಸಲ್ಪಟ್ಟಿತು. ಶ್ರೀ ಎಂ. ಆರ್. ನರಸಿಂಹಯ್ಯಂಗಾರ್ಯರವರು ಮಾತನಾಡಿ ಮಲ್ಲೇಶ್ವರದ ಯತಿರಾಜ ಮಠದ ಕಟ್ಟಡಕ್ಕೆ ಶ್ರೀ ಆರ್. ತಿರುನಾರಣೈಯ್ಯಂಗಾರ್ಯರವರೆ ಕಾರಣರೆಂದೂ ಅವರು ಉದ್ದೇಶಿಸಿದ ಈ ಸಪ್ತಾಹಸಮಾರಂಭವು ಆ ಕಟ್ಟಡದಲ್ಲಿ ನಡೆದುದು ಅತ್ಯಂತ ಸಮಂಜಸವಾದುದೆಂದೂ ಹೇಳಿ ಸಭಿಕರ ಪರವಾಗಿ ಸಂತೋಷವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದರು, ಕಾರ್ಯದರ್ಶಿಗಳಾದ ಶ್ರೀ ಆರ್. ಎ. ಸಂಪತ್ಕುಮಾರಾಚಾರ್ಯರವರು ಈ ಸಮಾರಂಭಕ್ಕೆ ನೆರವನ್ನಿತ್ತ ಶ್ರೀಮನ್ಮಹಾರಾಜರಿಗೂ ಬೆಂಗಳೂರಲ್ಲಿ ಅದು ಸುಲಲಿತವಾಗಿ ನಡೆಯಲು ಸಹಕರಿಸಿದ ಶ್ರೀ ಎಂ. ಎ. ಶ್ರೀನಿವಾಸೈಯ್ಯಂಗಾರ್, ಶ್ರೀ ಎಂ. ಆರ್. ನರಸಿಂಹೈಯ್ಯಂಗಾರ್, ಶ್ರೀ ಎಂ. ವಿ. ಆಳಸಿಂಗ್ರಾಚಾರ್ಯರುಗಳಿಗೂ, ಶ್ರೀ ದೇವರನ್ನು ಬಿಜಮಾಡಿಸಲು ಅವಕಾಶಕೊಟ್ಟ ಶ್ರೀ ಗೋಪಾಲಕೃಷ್ಣದೇವಸ್ಥಾನದ ಧರ್ಮದರ್ಶಿಗಳಿಗೂ ವಂದನಾರ್ಪಣೆ ಮಾಡಿದರು. ಅನಂತರ ದೇವರಿಗೆ ನಿವೇದನ ಮಂಗಳಾರತಿಗಳು ನಡೆದು ನೆರದಿದ್ದ ಮಹಾಜನರಿಗೆಲ್ಲ ತೀರ್ಥಪ್ರಸಾದಗಳು ವಿನಿಯೋಗವಾಗಿ ರಾಜಾಶೀರ್ವಾದದೊಡನೆ ಸಪ್ತಾಹಸಮಾರಂಭವು ಸಾಂಗವಾಗಿ ಮುಕ್ತಾಯಗೊಂಡಿತು.

ಯಜುರುಪಾಕರ್ಮ	**೦–೪–೦.**
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	**೦–೪–೦.**

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೧—೪—೦.

Life of Saint Anantarya. in English and Hindi. 1—0—0.

AS RUSSIA SEES US

Most newspapers have either ignored or tucked away in an insignificant corner of their unimportant pages the story of the Soviet magazine *Isskustvo's* "good turn" to India, writes *Thought*. As a study in the predilections of those who arrange the display of news in our newspapers, this offers an eloquent commentary. However, it is *Isskustvo's* debut rather than the failure of our pressmen that calls for notice.

According to an agency message, the magazine features the Telangana disturbances as an example of "heroism" against an oppressive regime. Considerable space has also been devoted to the work of three Russian "artists", Jafamov, Tschuikov, and Klimashiv, who a year ago came to India to paint "local scenes". Commenting on two paintings by Klimashiv—"The Coolie" and "The Daughter of the Stevedore"—the magazine says: "The Coolie" is the portrait of an Indian worker who, despite his present misery and poverty, looks to the future full of optimism and hope. "The Stevedore's Daughter" is typical of undernourished children suffering under the "capitalist regime of Nehru."

The surprise is not that Soviet writers and experts on India talk in this vein. Their purpose is clear and unambiguous: they are forging, to use their own jargon, idiological weapons for "liberation" of India. But what is surprising is that such scurrilous writing in the Soviet press does not appear so far to have been taken exception to by the Government of India.

LOOKS

A fat man encountered a thin man in a hotel lobby.

"Haw, Haw," he cried derisively, "from the looks of you there might have been a famine around here!"

"Oh, yes. And from the looks of you, you might have caused it!"

CAUSE OF TIPS

"I wonder why it is," said a diner in a resturant, "that poor men usually give larger tips than rich men?"

"The way I figure it out sir," replied the philosophical waiter, "is that the poor man doesn't want anybody to find out that he's poor, and the rich man doesn't want anybody to find out that he's rich."

A young officer was very small and helpless-looking and when he first appeared before his men audible comments were made about his apparent ineptness.

From the rear of the ranks a voice said: "And a little child shall lead them!"

Seemingly undisturbed, the officer finished the business of the day. But the next day there appeared a notice on the board: "A Company will take an eighteen mile route march with full packs. And, a little child shall lead them—in a jeep!"

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The Manager,
"Rationalist", Mysore.

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Modern Review, Calcutta.

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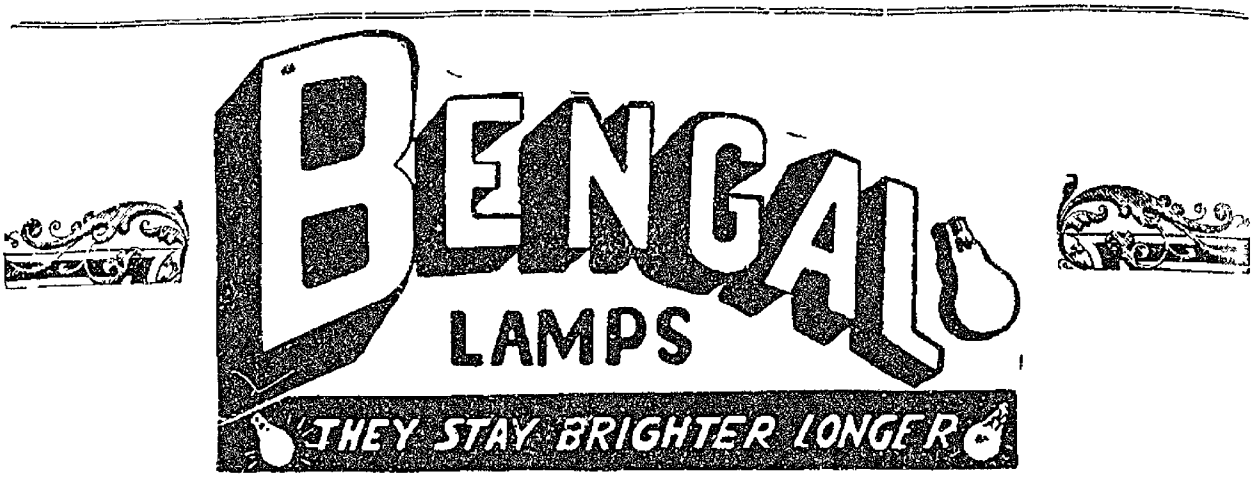

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